
Dao De Jing

A Minimalist Translation

Laozi



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Dao De Jing by Lao Zi

A Minimalist Translation

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2015

Welcome to yet another translation of the Dao De Jing (DDJ), or Tao Te Ching in the old-fashioned spelling. Why should you want to read this translation? This version attempts to include an exact translation

of every Chinese symbol in the original text, with as few added words and paraphrasing as possible. This results in sentences which hopefully provide a more literal translation, but are bare and minimalist, sometimes awkward, and often doesn't make sense. You, the reader, will have to wrestle with some sentences, trying to wring out of them whatever meaning their author was trying to express 2300 years ago, instead of my simply telling you what I think they mean. I also show you what words were translated exactly, what was interpreted, and what was added or left out, so you can see exactly how much the English translation has in common with the original Chinese. I even point out alternative translations, so you can choose for yourself in some cases.

Another difference is that while this translation is primarily based on the “Wang Bi” ancient manuscript (used by most translators), it presents some of the ideas from the earliest versions of the DDJ we have available, if those ideas are present in the majority of all the sources.

Finally, scholars have long speculated that different parts of the DDJ were written by different authors at different times. By analyzing the symbols, phrases, and themes in each chapter, the chapters can be separated into at least three groups. The appendix presents the chapters in these groups, so that the reader may better see the common themes each group focused on.

Who Wrote the DDJ and When?

There is a great deal of debate over these questions, enough to fill a book in their own right! What follows is just a very brief introduction for the first-time reader who has no idea who “Lao Zi” was (please note that all dates are very approximate).

Although the author of the DDJ is always given as “Lao Zi” or “Lao Tsu” (old spelling), we have no historical proof of his existence. A Chinese court historian named Sima Qian, who lived around 115 BCE,

wrote a biography of Lao Zi (literally “old master”, unless Lao is a family name – in which case “master Lao”) that presents three different possible traditions, although the accuracy of any of them is doubtful. The first says that Lao Zi was a contemporary of Confucius (500 BCE). His family name was Li (“plum”), his given name was Er (“ear”), and he was posthumously called Dan (“long ear”). He was an official in the imperial archives, but when the Zhou dynasty began to decline, he decided to leave China. When he reached the northwest border of China, the border guard asked him to write down his teachings, which resulted in a document of about 5000 characters in two sections. Later in the same document, Sima Qian also speculates that Lao Zi may or may not have been Lao Dan (“old long ear”), an advisor to Duke Xian (370 BCE). Finally, Sima Qian says that a man named Lao Laizi (“old returning master”) authored a Daoist book that had 15 parts, was born in the same province as Lao Zi, and also was a contemporary of Confucius. These three accounts are further complicated by reported meetings between Confucius and someone called Lao Dan in various Confucian texts.

References to the DDJ by other ancient Chinese writers indicate that at least some parts of the DDJ were in existence by 300 BCE, and it was being referred to extensively by 250 BCE. One linguistic analysis of the rhyme schemes indicates that it may have originated as early as 450 BCE, and if the DDJ contains the written version of earlier oral traditions, these rhymes may reflect its oldest origins (because rhymes are easier to memorize). Other references and linguistic analyses place its beginnings around perhaps 375-325 BCE, and the earliest known written portions of it (described in the next section) date to about 300 BCE.

So, some parts of the DDJ seem to have first appeared in written form between roughly 350-300 BCE, although its roots could be much older. It certainly existed in some version of its finished form (roughly 5000 characters in 81 chapters) by 200 BCE.

There is also debate on whether the text represents the work of mostly one author, or was added to by different authors over the course of

about a century, or was later compiled from different traditions by one person.

The most recent versions of the DDJ are separated into 81 chapters, and two major parts. The first part, consisting of chapters 1-37, primarily discusses Dao, while chapters 38-81 primarily discuss De. Ancient authors referring to the DDJ also speak of versions that are divided into 64, 68, or 72 chapters.

Different Versions of the DDJ

There are at least six different ancient sources of the text (all dates are approximate) :

“Guodian” (GUO) – discovered in 1993 and written around 300 BCE or slightly earlier, this version matches only about 31 chapters of the later versions of the DDJ, and its chapters are ordered completely differently than the later versions. The Chinese symbols are so ancient that scholars disagree on what modern symbols they should correspond to, and there are occasional spots on the originals where the characters can no longer be read.

“Mawangdui” (MWD) – discovered in 1973, there are two slightly different versions (“A” and “B”), obviously written by two different people, dating to about 200 BCE and 175 BCE respectively. While all 81 chapters are present, both versions reverse the two major parts (“Dao” and “De”) compared to later versions. In addition, the order of a few of the chapters within the parts is different, as is the order of some sections within the chapters! The Chinese symbols are also so ancient that scholars disagree on what modern symbols they should correspond to, and there are many spots where the characters cannot be read.

“Fu Yi” (FY) – Fu Yi was a scholar who lived around 600 CE and claimed that the version he presents and discusses was found in a grave that from his description could possibly be dated to around 200 BCE.

“Wang Bi” (WB) – written around 240 CE, this is the “standard” version that most translators use, although there are several slightly different variations of it.

“He Shang Gong” (HSG) – a legendary and possibly mythical person who may have lived around 170 BCE, but the work which presents and discusses the version of the DDJ associated with him is not mentioned by others until 300 CE. Many scholars think this version was probably written closer to 300 CE and attributed to He Shang Gong to give it authority. There are also many slightly different variations of this text available.

In comparing the six sources, it is easy to see the changes in philosophy of the early Daoists over the centuries. In general, the three earliest versions (GUO, MWD/A, MWD/B) more-or-less agree with each other, the three later versions (FY, WB, HSG) more-or-less agree with each other (despite the tentative dating of FY to 200 BCE), the two groups are often slightly different from each other, and occasionally very different. However, FY does sometimes agree with the three earlier versions. Only the later versions contain the vast majority of criticisms of Confucianism, although even GUO has a few.

WB, HSG, and FY were chosen as sources for this translation mainly because their earliest manuscripts are complete, and the Chinese characters are “modern” enough that there is less doubt as to their meaning. But there are occasional differences between them, so a 2/3 majority vote was used to determine which symbol to use. This would result in a document which is essentially the same as WB, since WB and HSG are almost always the same. However, in comparing all six sources (or fewer if the chapter is not in GUO, or the earlier symbols cannot be read), it becomes obvious that sometimes significant changes were made only in the most recent sources. Thus a symbol was changed to the one used by the older sources if the majority of all available sources use the different symbol, and it adds to the understanding of the sentence. In the case of a tie, the more recent symbol was used. These rules were used for adding or deleting

symbols as well.

The Translation Process

There are many reasons why translations differ, besides the problems inherent in translating from a language where : each symbol represents a word that has multiple (sometimes very different) meanings; tenses, articles, and plurals are not indicated; and one symbol can represent either a noun or adjective, another a verb or adverb, another all four!

1. What source is used : for WB and HSG, which version of what source; in the oldest sources, what modern symbols to use
2. Accurately knowing all the possible English meanings for each symbol (and sometimes pairs of symbols), including changes in meaning over the millennia, and understanding ancient idioms
3. Having to pick just one meaning for each symbol
4. Organizing each sentence into something that makes sense, which is helped by understanding something of ancient Chinese grammar

The cultural background, knowledge, biases, beliefs, and agenda of the translator affect every step but the first. “Agenda” refers to how the translator approaches the content of the DDJ : as a work of mysticism vs. philosophy vs. military strategy vs. advice to emperors, etc.

The goals for this translation were :

- Include an English word or phrase for every Chinese symbol in the sentence
- Use exact translations of the Chinese symbols wherever possible
- Minimal interpretation of individual symbols, only where needed for clarity
- Use the same English word(s) for the same symbol(s) when appropriate
- As few added English words as possible to make it a correct English sentence
- No interpretation of the final translated sentence

Individual symbols are interpreted only when they either don't make as much sense literally, or the resulting sentence would be awkward in English. In some cases, if a symbol means two English words that both seem to fit equally well, they are combined into one phrase, such as "heart/mind" for 心 (see the next section), or 玄 which can mean "mystery", "profound", "deep", or "dark", and is consistently translated as "deep and mysterious" or "deep mystery", depending on the context.

The above goals hopefully help minimize, but cannot eliminate, translator bias. The problem is that each Chinese symbol still has several meanings, and the translator must pick just one for each symbol (step 3) to create an English sentence that makes sense (step 4). It is impossible to avoid translator bias here because the translator must choose what makes sense or feels right to them, in both word meanings and overall grammar.

For example, there is a line in chapter 58 : 禍兮福之所倚 where 兮 can mean "good fortune" or "happiness" and 禍 can mean "misfortune" or "disaster", but by reflection with 兮 could also be interpreted as "unhappiness". 倚 can mean "lean on", "rely on", or "depend on", so all of these are valid translations :

Misfortune is that which good fortune leans on.

Misfortune is that which good fortune relies on.

Misfortune is that which good fortune depends on.

Unhappiness is that which happiness leans on.

Unhappiness is that which happiness relies on.

Unhappiness is that which happiness depends on.

Beyond the differences between using "fortune" (less personal : what happens to you) versus "happiness" (more personal : how you feel), there are also subtle differences : saying that one "relies" on the other is different than saying that they mutually support each other (as possibly indicated by the sentence following this one, not shown here).

Unlike the previous example, where the different translations for each symbol are more-or-less related, sometimes the choice the translator makes can affect the overall meaning or even the emotional impact of

the sentence. In chapter 20, there is a line : 我獨若遺 in which the last symbol can be variously translated into :

I alone seem lost.

I alone seem to have lost everything.

I alone seem to have been left behind.

I alone seem to be forgotten.

Each of which says a completely different thing.

And in chapter 46, there is a line : 罪莫大於可欲 where the first symbol can mean any of : “sin”, “crime”, “vice”, or “fault”, so (ignoring options for the other symbols), all of these are valid :

There is no sin greater than the capacity for desire.

There is no crime greater than the capacity for desire.

There is no vice greater than the capacity for desire.

There is no fault greater than the capacity for desire.

“Sin” of course has very negative religious connotations in the West, while “crime” and “vice” also have stronger negative associations than “fault”.

But there are other, even more significant ways in which the translator’s choices affect the result. Because of the many (sometimes unrelated) possible meanings of each Chinese symbol, it is possible to come up with multiple translations of the exact same sentence that are completely different in meaning! For example, in chapter 41, there is a line : 大方無隅 where 方 can mean both “region” and “square”, while 隅 can be “border” or “corner”, so both of these are valid translations :

The greatest region is without borders.

The greatest square is without corners.

And in chapter 45 : 大巧若拙 where 巧 can be “skillful” or “clever”, and 拙 can mean “stupid” or “clumsy”, both of these are equally likely :

Great skillfulness seems clumsy.

Great cleverness seems stupid.

Finally, even when there is no ambiguity about the meaning of the individual symbols, it is sometimes hard to determine what overall meaning was intended. From chapter 35, there is a line : 道之出言

淡 兮 in which the first four symbols literally mean “words of Dao”, but does this mean “talking about Dao” or “the words that come out of Dao”? It can be argued both ways due to subtleties in the meanings of the symbols, but there is a tremendous difference in meaning between the two translations.

In addition, there are a few symbols whose modern English meanings just don’t make sense within the context of the sentence, probably due either to transcription errors or changes in meaning over the millennia. The English words used for these symbols are usually selected according to context.

Common Terms

Because the translation itself is meant to involve minimal interpretation and explanation, some of the words and phrases that are used repeatedly need to be discussed beforehand for clarity. Keep in mind that volumes have been written about some of these concepts – these are just brief summaries for the reader new to Daoism.

道 Dao : most often translated as the “way”; according to various passages in the DDJ, Dao appears to be the way of nature (or the universe), the process of being in harmony with that way, the source that creates and nourishes all things, and absolute ultimate reality itself (and according to the opening lines of the first chapter, this description is completely inadequate); it is left untranslated so that readers may “fill in the blank” for themselves as they read; “the Dao” is used as little as possible because in English that implies that Dao is more of a thing than a process; Dao is sometimes referred to as “it” to avoid awkward grammar (or if it was written that way in the original Chinese), but do not think of Dao as a noun (just for fun sometime, try reading “Dao” as “Daoing”...); one exception is when “Dao of” is used (for example, “the Dao of heaven”) – this seems to be literally referring to the way heaven does things, so it is translated as “the Way of heaven”, but “Way” is capitalized to remind the reader that this is also Dao; similarly, “this Dao” seems to be referring more to “this way (of following Dao), and is translated “this Way”

德 De : most often translated as “virtue”, “integrity”, or “(inner) power”, De is described in chapter 49 as “goodness” or “virtue” and “honesty” or “trust”; De might be infused into things when they are created by/from Dao, or something that develops when Dao is fully expressed through a person; De seems to be both the quality of being virtuous and the power that comes from being virtuous, so it might best be thought of as “the power of one’s virtue” or “the power from one’s integrity”, but it is also left untranslated so that readers may “fill in the blank” for themselves as they read

天 “heaven” : a complex concept, this symbol seems to have connotations of the sky, nature (including people and societies), that which controls our destinies, as well as possibly that of a celestial god-like spirit (and/or perhaps ancestral spirits)

天 地 “heaven and earth” : everything, the universe, all that is

天 下 “the world” : literally “heaven under”, it is perhaps better thought of as “all things under heaven”; it is left as “the world” because the English grammar sometimes gets awkward using the more accurate phrase; some translate it as “the empire”, which gives the entire document a much more imperialistic and militaristic slant

萬 物 “ten thousand creatures” : “ten thousand” as used here does not refer to a specific number, but means “innumerable” or “myriad”; together the symbols are perhaps better thought of as “all creatures and things”

聖 人 “sage” : literally “holy man”; in the DDJ, a sage is anyone who fully embodies and expresses Dao and De; as the ruling class would have been one of the few literate groups in ancient Chinese culture reading the DDJ, it seems possible that references to the way the sage does things could have also been a subtle way of saying “this is what a wise ruler would do” (especially in chapters like 5, 57, and 66, where the sage seems to be the ruler)

常 “ever-constant” : while this is often translated as “eternal”, it probably had more of a sense of “constant” or “permanent” in ancient China; unfortunately “constant” doesn’t imply the enduring nature of

“permanent”, nor does “permanent” imply the unchanging quality of “constant”, so “ever-constant” is used here

心 “heart/mind” : usually translated as either “heart” or “mind” (the symbol means both), “heart/mind” seems to be the best translation

自然 “naturally so” : this has the connotation of something that happens spontaneously, without being forced (“of itself”, “of its own accord”, “on its own”); Dao is “naturally so”, and although the DDJ does not say so explicitly, presumably the sage acts “naturally so” as well

樸 “uncarved block” (of wood) : just as a block of wood can be carved into virtually anything, in the DDJ the “uncarved block” represents the limitless undefined potential of our original nature

無為 “non-action” : not passivity or lack of action, but spontaneous action taken at the proper time according to the situation

無事 “non-interference” : to change the natural order of things as little as possible in achieving your goals

無知 “without-knowledge” : not an absence of knowledge, but a kind of understanding that does not resort to pre-conceived ideas or rules

無名 “without-name” : a reminder that things, concepts, and experiences are far more than the names we give them and ultimately cannot be described with words (in contrast to the Confucians, whose goal was to find the “correct name” for everything)

無欲 “without-desire” : not a total lack of desire, but desires that do not control us or our happiness; a sort of spontaneous, unattached desire

無 or 無有 “non-being” : the nameless absolute that is the source of all existence (“being”)

爭 “strive” : to struggle or make vigorous effort to achieve something, perhaps competing against others to get it; the opposite of non-action

陰 “yin” : the feminine principle; receptive, yielding, dark, cool, soft

陽 “yang” : the masculine principle; aggressive, active, light, warm, hard

氣 “qi” (ch’i, chi) : vitality, life energy, life force, vital energy

善 “virtue” : the traditional sense of moral virtue and goodness

靜 “stillness” : a mental/emotional stillness of the heart/mind

谷 “valley” : the image of the valley is often used in the DDJ; a valley represents receptiveness (because it accepts all things that come into it), openness, and emptiness, and so is feminine in nature

身 “self” : often translated as “body” by others (it can mean either), it is my personal bias that this symbol seems to consistently refer to the sense-of-self, personality, or ego

復 或 歸 或 復 歸 或 反 “returning” : the DDJ uses four different symbols to refer to the concept of returning, and it is used many times; beyond the everyday meaning, in the DDJ creatures and people often return to their source, true nature, or original state of pure and unformed potential; sometimes they just “return”, and from where or to where is not specified

明 “insight” : an intuitive, without-knowledge, understanding of what is; this is another personal bias – while the literal translations include “wise”, “clear”, “understanding”, “perceptive”, and “sight”, it seems that this symbol can be consistently interpreted as “insight” (which is in agreement with the literal translations); in addition, it is variously translated by other modern translators as “enlightenment” and even “insight”

事 “duties” : one’s personal and business affairs, responsibilities, etc.

吾 “I” : on the rare occasions this is used, think of this as someone who is a sage-like Daoist rather than merely “the author”

百 姓 “100 families” : in ancient times this phrase referred to the entire

ruling class

士 “scholar” : around the time of the DDJ, this referred to the elite “intellectual” class of Chinese society, the teachers and philosophers (Confucius would have been considered a scholar)

君 “ruler”, 王 “king”, etc. : there are many symbols and euphemisms for various members of the nobility (“nobles”, “superiors”, “master of the people”, “son of heaven”, “master of 10,000 chariots”, etc.)

貴 “high rank” : any position of power or admiration

While the DDJ is over 2000 years old, its wisdom is still applicable today, but don’t be fooled by the ancient wording! “King” could today apply to anyone who runs things, manages others, or leads any kind of group (from the nation’s leader to a corporation CEO to...your boss), and “high rank” could apply to government officials, billionaires, or even movie stars.

There are also many Confucian terms used in the DDJ :

仁 “kindness” : being benevolent, kindhearted, humane

義 “righteousness” (translated as “morality” to avoid religious associations) : having a sense of justice, doing

the right thing, being morally upright

禮 “propriety” : ritual courtesy and formality; proper etiquette

智 “wise”, “wisdom” : as it says

信 “truth”, “trust”, “honest” : as it says

忠 “loyalty” : as it says

勇 “courage”, “brave” : as it says

廉 “honorable” : having a sense of honor or integrity; incorruptibility

孝 “filial piety” (translated as “devoted children”) : respect your elders and parents, duty to your parents, care

for the elderly

慈 “compassion” : benevolence, mercy; as specifically applied to parents’ attitude towards their children, this is

translated as “loving parents”

君子 “noble man” : literally “son of the ruler”, this can mean

“nobleman” (one who belongs to the nobility),
but is also a Confucian term that means one who is noble or moral
in character and embodies the above
qualities; sometimes translated by others as “gentleman” or
“superior man”

Many symbols in the DDJ are used to provide emphasis (similar to an exclamation point in English), and can either come at the end of a sentence or can be used to emphasize a word or phrase in the middle of a sentence. Many translators ignore these latter symbols entirely, while others preface the emphasized word with “so...”, “such...”, “very...”, “oh,...”, etc. Here, an exclamation point is used immediately after the word, but then the sentence continues on. One symbol in particular implies that what precedes it is not only true but has always been true, which is translated as “indeed!”

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1963 (*this is a reasonably literal
translation, with minimal interpretation; note that his
1994 book is an MWD translation*)

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These were mostly used for their own explanations of the more difficult passages and ancient Chinese idioms, but were sometimes used for comparison during the translation process.

Ancient Chinese Sources :

Comparisons of Chinese Versions, by Nina Carerra; <http://www.daoisopen.com/Comparisons.html>;
2005

These charts were used to compare the symbols between all sources, and for end-of-sentence and end-of-chapter markers. I personally verified the WB symbols in these charts against several different references.

Key to Notations

Symbols for the translation

Sections separated by blank lines are the opinion of the translator.

(•) = symbol usually starts or ends a line

Of the 6 ancient sources (see Introduction), this translation uses WB except where the majority of the other sources disagree with it. The notations for these changes are :

() = WB symbol has been changed

__ = WB symbol has been deleted

[] = symbol not in WB has been added

Footnote and references

underline = verbatim translation

Differences between the sources are sometimes noted,

italics = interpretation, difference in translation is to the far right in [brackets]

Footnotes in *italics* provide my own possible

interpretations of the combined difficult passages which one may certainly ignore!

underline² or *italics*² or *underlined italics*² =
2 symbols used to provide translation

{ word } = equally likely translation of single symbol

[word] = symbol left out for grammatical clarity

[word] = word added for clarity that significantly

influences the meaning of the sentence

word* = Confucian concept

word° = untranslatable; word is chosen for consistency

- ◆ = all symbols in the sentence are the same in all or all but one of the sources (sentence is identical or essentially identical across all sources); this does not account for different symbols with the same meaning!

Chapter One

The Dao that can be named is not the *ever-constant* Dao.

The name that can be named is not the *ever-constant* name.

That which is without name is the beginning of heaven and

earth.

That which possesses name is the mother of the ten

thousand creatures.

(•)故常無欲以觀其妙•

Therefore : 常有欲以觀其微

此兩者同出而異名

Always possessing desires, thus you observe its external

appearances.

These two, they arise from the same source but have

different names;

This sameness is called their deep mystery.

Deep mysteries, and again deep mysteries –

The gateway of many subtle mysteries.

- ◆ The Dao that can be spoken of is not the *ever-constant* Dao : this line and the next may just as likely be translated as

- ◆ The Name that can be named is the beginning of heaven and earth

[That which is without name is the beginning of heaven and earth.]

either. (That which possesses name is the mother of the ten thousand creatures.)

Therefore : 常有欲以觀其微
Always possessing desires, thus you observe its

external appearance : #32, #37, [boundary, surface]
 These two, they are the same : #20, #25, #52, [same]^B but have
 always/ever-constant differences : #32, #34, #37
 This without exception is called : #21, #34, #27, #57, tery.
 ◆ Mystery : #6, #10, [a] 5u #27g #51d #56m #62, #65 –
 The gateway of many matches : #56 series.
 gateway : #6, #10, #52, #56

Chapter Two

天下皆知美之為美斯惡已。 is
 In the world when all know that the action of beauty is

皆知善之為善斯不善已。
 When all know that the action of good is goodness, then

(●)故有無相生。

難易相成。
 Therefore : being and non-being create each other,

難易相成。
 Difficult and easy complete each other,

長短相形。
 Long and short contrast each other,

高下相傾。
 High and low lean on each other,

音聲相和。
 Tone and voice harmonize each other,

前後相隨。
 Before and after follow each other.

是以聖人

處無為之事

Lives by using non-action in his duties,
 And practicing no-talking in his teachings.

萬物作而不(始)。

The ten thousand creatures arise, but do not have a
 beginning.

生而不有

為而不恃。
 Acting, but not concerning with the results;
 Accomplishing tasks, but not dwelling on them.

(●)夫唯弗居。

是以不去。

Thus the results do not depart.

In the world², when all know that the action of beauty is

A : ~~complete~~, then #10, where non-being creates being

B : FY, MWD, and GUO all have different words here (for

When accomplish has the action of good and goodness, then

C : ~~not good~~ to #29, where low is the foundation of high.]

D : this time for missing in the earlier text creates each so, there is no
 indication in the original Chinese text to exhibit that, is the sage
 brother (as a sage) that short the prior of acting in this and the
 following lines, so it is left ambiguous for here [as well as]
 High {above} and low {below} lean on each other,^C
 Tone and voice (sound) frames each other,
 Before {front} bandy after {back}: follow each other.
 no fibbing the #40c #43
 to give by voice/good action/symbol But #41
 And ~~not~~ teaching no #31, #37, #38, #43, #48, #57, #63, #64 [forms]
 The ten thousand practices arise, but do not have a
 teaching behind them #42, #43
 Great talking is not teaching; #43
 ♦ Acting, date, but does not pose [she] #10, #15;
 acting but not concerned [depend] #17, #77 rely upon]
 Accomplishing task, not #9, #17, #34, #77.
 and not dwelling on them : #9, #77
 [results, achievements]
 Now : only because there is no dwelling,
 ♦ Thus² [the results] do not depart.

Chapter Three

Not honoring 不尚賢 who are esteemable
 Ensures that the citizens do not strive.
 使民不爭
 Not valuing rare goods
 Ensures that the citizens do not act like thieves.
 不貴難得之貨
 Not showing what which are desired
 Ensures that the citizens' heart/minds do not become
 使民不為盜
 confused.
 不見可欲
 使民心不亂。
 This is the governing of the sage
 Empties their heart/minds, fills their stomachs,
 是以聖人之治
 Weakens their ambitions, strengthens their bones.
 虛其心實其腹
 弱其志強其骨
 By always ensuring that the citizens are
 常使民無知無欲
 without knowledge and without desire,
 使夫智者不敢為。
 Those who make men wise will not dare to act.
 為無為則無不治 [矣(•)] •

Act with non-action, then all will be governed!

Not honoring [those who are] esteemable

A : *presumably of striving, greed, [with confusion]*

B : *presumably that the government should not steal*
the non-Confucian term “knowledgeable” instead of “wise”

◆ Not valuing rare² [à] goods

Ensures that the citizens do not act like thieves.

no striving : #8, #22, #66, #68, #73[cause,make]

Not showing [what which] be desired

Ensures that the citizens do not become

confused : #29, #36, #40, #55, #76, #78[cause,make]

strong ◆ #29, #36, #40, #55, #76, #78

◆ Emptying [the] minds, [the] stomachs,

◆ Warning [the] ears, [the] eyes, [the] nose,

◆ By always acting with that which

with knowledge #18, #19, #27, #33, #38

[cause,make]

Those who make men wise*^B will not dare to act.

Act with non-action, then all² will be governed !

Chapter Four

Dao is like a **壺** (cup) or bowl, yet use it and there exists no

淵兮似萬物之宗 •
Profound and deep, it appears to be the ancestor of the ten
thousand creatures.

挫其銳 •

It blunts their sharpness,

Loosens their tangles,

Softens their brightness,

同其塵 •

Makes them the same as the dust of the world.

湛兮似或存 •

Deep and profound, it seems to barely exist.

I do not know whose child it is –

象帝之先

Its image came before that of god.

Dao is like a **cup or bowl** (壺) yet use it and there exists no

A : while the symbol used **here** only appears in one out of four

Profound, it glazes the incense burner the ancestor of the

Dao is like a cup in ten thousand creatures its emptiness (see

It blunts their **sharpness** (#25)

B : this line could just as likely be translated as

◆ **Clarifies the tangles** (B)

C : compare to #58, **soften the brightness** but does not

◆ **Makes them the same as the dust of the world** D.

D : **Deep and profound, it seems to barely exist** The “noise
and fuss of everyday life”

E : compare to #6, **valley** also “seems

I do not know to **whom** [à] child it is –

◆ Its image came before that of god {emperor}.

Cross-references

use does not exhaust : #5, #35

blunt the sharpness : #56

loosen the tangles : #56

soften the brightness : #56

dust of the world : #56

Chapter Five

Heaven and **地** are not kind –

Thus the ten thousand creatures become as straw dogs to
以萬物為芻狗 •
them.

The sage is not kind –

Thus the 100 families become his straw dogs to him.

聖人不仁，以百姓為芻狗。
天地之間，其猶橐籥乎？

The space between heaven and earth,
How is it not like a bellows or flute?

It is empty, yet does not run out.
The more it moves, and the more it produces,
Too much talking is exceptionally exhausting,
Which is not as good as maintaining what is within.

虛而不屈，動而愈出。
多言數窮，不如守中。

◆ Heaven and Earth are not kind* –

◆ Thus the ten thousand things are like straw dogs^A to
A : Hall&Ames describe “straw dogs” as items that were
carefully created for a specific use, but then discarded.
The sage is not kind* and treated with
great respect. The 100 families are but straw dogs to him, only
to the space between heaven and earth.

B : this sentence could just as likely concern maintaining

◆ It is empty, yet does not run out
[subdue, submit, yield → give up, quit]

The more it moves, and the more it produces.

Too much talking is exceptionally exhausting,

Which is not as good as maintaining what is within.^B

Chapter Six

The spirit of the valley does not die –
It is called the deep and mysterious feminine.

玄牝之門，是謂天地之根。
The gateway of the deep and mysterious feminine –
It is called the source of heaven and earth.

綿綿若存，用之不勤。
Unbroken, it seems to exist.
Using it takes no effort.

◆ The spirit of the valley does not die^A –

A : This is called the “deep (pi) and mysterious (feminine),
The gateway of this deep (pi) and mysterious feminine –

B : compared to the Dao of heaven and earth, it barely exist”

Unbroken², it seems to exist.^B

Using it takes no effort. Cross-references [diligence, hard work]

die/death : #33, #42, #50, #67, #74, #75, #76, #80
 valley : #15, #28, #32, #39, #41, #66
 mystery : #1, #10, #15, #27, #51, #56, #62, #65
 feminine : #10, #28, #61
 gateway : #1, #10, #52, #56

Chapter Seven

Heaven is eternal, earth is enduring.

The reason that heaven and earth can be eternal and enduring

Is because they do not live for themselves.

Therefore they can live forever.

(•)故能長生•

是以聖人

Puts his self behind his self, yet first his self before them.

Considers his self external, yet his self survives.

外其身而身存

Is this not because he has no self-interests?

Therefore (•)故能成其私•

◆ Heaven is eternal, earth is enduring.

A : while this translation is more consistent with the meaning of the text, it is not a perfect translation and does not fully capture the meaning of the text. The text is more about the eternal nature of heaven and earth, and the enduring nature of the sage.

B : present because they lead the world and the next are written in the future. The text is more about the eternal nature of heaven and earth, and the enduring nature of the sage.

Puts himself behind others, yet first his self before them.

Considers his self external, yet his self survives.

[foreign, external]

Is this not because he has no self-interests ? [selfish]

◆ Therefore (•)故能成其私• [selfish]

before/behind others : #66, #67

Chapter Eight

The highest virtue is like water –

Water's virtue benefits the ten thousand creatures, yet it does not strive.

水善利萬物而不爭

It dwells in places that even men detest,

Therefore it is closest to Dao!

故幾於道[矣(•)]•

心善淵
與善仁

In your heart/mind, the virtue is in being profound and

善信 the value in

正善治

事善能

動普時

夫唯不言

Therefore there is no blame. 故無尤。

Therefore 故 there is no blame.

And though it is benefits related to the "land" created, this is the same symbol for earth, not in "heaven and earth"

Therefore, giving all the views a fair hearing is a duty.

sented in comparison to WB and VHS is in each other

profound and deep.

In *relations*, the vCross-reference kind*. B

be honest and just in governing along

no striving with, #22, #66, #68, #73, #81

In some cases, there is no strong

◆ In governing, the virtue is in being *honest and just*.

◆ In your duties, the virtue is in being competent.

◆ In action, the virtue is in the timing.

◆ Now : only because there is no striving,

◆ Therefore there is no blame.

Chapter Nine

持而盈之 不如其已
Holding and filling it
Are not as good as your stopping short.

揣而銳之 不可長保
Hammering and sharpening it
Can not be forever maintained.

金玉滿堂 莫之能守
When gold and jade fill a room,
There is no one who can protect it.

富貴而驕 自遺其咎
To have wealth and high rank, but with arrogance –
Then naturally their loss is their own fault.

功遂身退 天之道
When the task is successful, the self should let go of it.
This is the way of heaven.

Holding and filling it
A precious vessel, good as you stopp[ing] short refers to a vessel in
a temple that had been right and sharpening it perturbed when
nearly full, that he for a while will it up)

B : presumably When gold and jade fill a room only re-shape and
There is no one who can protect it any times [they]

To have wealth and high rank, but with arrogance {pride} –
Then naturally their loss is their own fault. [his]

When accomplished taskful, #16, #44, #52, #54, #66
it. and not dwell in it, #7, #13, #16, #26, #44, #52, #54, #66
self : #7, #13, #16, #26, #44, #52, #54, #66

Way of Heaven is the Way of #7, #13, #16, #26, #44, #52, #54, #66

Chapter Ten

載營魄抱一 能無離乎
Carrying and maintaining body and embracing the One,

Are you able to not separate them?

專氣致柔 能嬰兒乎
Concentrating your Qi to become soft,

Are you able to be like a newborn infant?

滌除玄覽 能無疵乎
Cleansing and deepening perception and mysterious
perception,

Are you able to be without blemish?

愛民治國 能無為乎
Loving the citizen and governing the nation,

Are you able to use no action?

Opening and closing the gateway of heaven,

Are you able to serve as the feminine?

Attaining clear insight in a direct manner
 Are you able to not use your knowledge?

Creating them and raising them,
 Acting but not concerned with the results,
 Leading yet not governing –
 This is called deep and mysterious De.

天門開闢
 能為雌乎
 明白四通
 能無以知乎
 生之畜之
 生而不有
 為而不恃
 長而不宰
 是謂玄德

◆ Carrying and managing a **Nudey** {soul} while embracing the
 A : that is, “keep **One**, separating”

◆ This you able to in the parallel source?

◆ Concentrating your Qi to *become* soft,
 Cross-references [attain,bring
 embracing that] One : #22

◆ Are you able to [be #42, #55] newborn infant?
 Cleansing and [be #42, #52, #56, #76, #78] mysterious
 perception, gateway : #1, #6, #52, #56, wipe out]
 baby, infant, child, be #20, #28, #49, #53

Loving the **vibizen** infant, go #20, #28, #55 nation,
 Are you able to #6, #28, #61 action?

Opening [be #51] the gateway, #2 of #51
 ◆ Are you able to concern #2, #51, #77?

◆ Attaining **calding**, with **holding** **calding** #5,1
 mystery : #1, #6, #15, #37, #51, #56, #62, #65
 deep and mysterious] De : #51, #65

Are you able to not use your knowledge?

◆ Creating them and raising them,

◆ Creating but not possessing,

Acting but not *concerned with* [the results],^B
 [depend upon, rely upon]

◆ Leading yet not governing –

◆ This is called *deep and mysterious* De.

Chapter Eleven

Thirty **三十幅共一轂** spokes of wheel share one hub;

In its emptiness exists the usefulness of the cart.

當其無有車之用。

Mix water with clay thus making a vessel;
In its emptiness exists the usefulness of the vessel.

埴埴以為器
當其無有器之用。

Cut out doors and windows thus making a room;
In their emptiness exists the usefulness of the room.

鑿戶牖以為室
當其無有室之用。

Therefore : what exists thus makes a thing profitable;
Emptiness thus makes it useful.

(•)故有之以為利
無之以為用。

Thirty2 spokes of a wheel share one hub;

◆ In its emptiness exists the usefulness of the cart. [just at]

Mix water with clay thus making a vessel;

In its emptiness exists the usefulness of the vessel. [just at]

Cut out doors and windows thus making a
room{house};

[chisel,bore,pierce]

◆ In their emptiness exists the usefulness of the
room{house}. [just at]

◆ Therefore : what exists thus makes a thing profitable; [it]

◆ Emptiness thus makes it useful.

Chapter Twelve

The five colors can make people's eyes blind.

五色令人目盲。

The five tones can make people's ears deaf.

五音令人耳聾。

The five flavors can make people's mouths dull.

五味令人口爽。

Excessive hunting and horse racing can make people's

馳騁畋獵令人心發狂

Rare goods can make people's behavior corrupt.

難得之貴令人行妨

是以聖人

Acts on what is inside he does not act on what he sees.

為腹不為目

Therefore he leaves that and chooses this.

(•)故去彼取此

◆ The five colors [can] make people's eyes blind.

Everything in the first four lines we have heard of

The five colors [can] make people's mouths dull.

Excessive hunting and horse racing [can] make people's

heart/minds become wilds” [hunt hunt] [gallop²]

RarB2: [negotiable] can't make people's behavior

corrupt presumably, acting on what is inside

[undermine, harm, impede]

Choss2: the rage²:

Acts on what is inside, he does not act on what he sees.^A

Therefore that land is what he chooses.^C

Chapter Thirteen

Favor and disgrace seem alarming.
High rank brings great suffering if you have a self.

何謂寵辱若驚?

Favor makes you the inferior to gain it, it seems alarming.
Losing it also seems alarming.

This is what is meant by 'favor and disgrace seem

是謂寵辱若驚

What is meant by 'high rank brings great suffering if you

吾所以有大患者為吾有身。

I am the reason that I have great suffering (who) act like

(●)故貴以身為天下。

When I am without a self, how could I have suffering?

若可以寄天下[矣(●)]。

Therefore : he who is high ranking and uses his self to

愛以身為天下

若可以託天下[矣(●)]。

It seems he can thus be entrusted with the world!

He who is loving and uses his self to serve the world –

It seems he can thus be entrusted with the world!

◆ Favor and disgrace seem alarming.

A : ~~And high rank brings great suffering if you have a self~~
~~that is meant by 'favor and disgrace seem alarming' it~~
~~emphasizes that the inferior to gain it, it could be~~
~~taken away just as easily as gaining it is cause for~~

◆ ~~Losing it (also) seems alarming.~~

B : this is what is meant by a famous metaphor that it
is the personality or sense of self that is being talked about (in

~~What is that shop high rank brings great suffering if you~~
~~refer to a self?)~~

◆ I am the reason that² I have great suffering, I who act like
Cross reference

When I am without a self, how could I have suffering?

Therefore : [he who] is high ranking and uses his self^B to
serve the world² –

It seems he can thus be entrusted with the world² !

◆ [He who] is loving and uses his self to serve the world² –

It seems he can thus be entrusted with the world² !

Chapter Fourteen

Look, it is not seen; its name is called **elusiveness**.
 Listen, it is not heard; its name is called **tenuous**.
 Grasp, it is not gotten; its name is called **subtle and**
obscure.

These three things can not be investigated any further –
 Therefore they blend and become one.

(•) 故混而為一

This one thing :

Its highest point is not bright;

Its lowest point is not dark.

Continuous and unending!; it can not be named;

繩繩[兮]不可名•

It is called the form of that which is without-form;

The image of non-existence.

It is called confusing and indistinct.

Meet it and you do not see its beginning;

Follow it and you do not see its end.

是謂惚恍

Hold fast to the Way of the ancients

In order to master the present moment.

The ability to know the ancient beginning –

This is called the main principle of Dao.

以御今之有•

能知古始

是謂道紀

Look, it is not seen; ~~Not a~~ name is called *elusive*^o.

Listen, it is not heard; ~~Not a~~ name is called *tenuous*. [rare]

Grasp, it is not gotten; its name is called *subtle and*

obscure. [weaken]

These three things can not be investigated any further –

C : according to Waley, 紀 literally means “main thread” (as

in “of the teaching”), so, “principle” seems more appropriate

than the modern definition of simply “discipline”

◆ Therefore they blend and become one.

This one thing :^A Cross-references [entity]

look, not seen and listen, not heard : #35

Its lowest point is not dark.

Continuous and unending², it can not be named:

returning : #16, #19, #20, #22, #25, #28, #34, #40, #52,

◆ It returns² to non-existence. [thing-ness]

It is called the form ~~#58, #60, #64, #65, #80~~ out-form;

◆ The image of ~~confusing and~~ indistinct : #21 [thing-ness]
the ancient ~~its address: obfu. #22, #38, #39, #62, #65, #68~~

Meet it and you do not see its beginning;

Follow it and you do not see its *end*. [back, rear]

Hold fast to the Way of the ancients

In order to *master the present moment*³.

[control, manage] [present 's existence]

The ability to know the ancient beginning –

This is called the *main principle*^C of Dao. [discipline]

Chapter Fifteen

The virtue of the ancients ~~古之善為士者~~ ~~micro~~ ~~妙~~ ~~玄~~ ~~通~~ scholars
subtle, mysterious, obscure, deep, and penetrating.
Their mysterious depths can not be understood.

(.) ~~夫唯不可識~~

Now : only because they can not be understood,

Therefore we try to emulate their appearance :

~~豫兮若冬涉川~~ Hesitant!, as if crossing a winter stream.

~~猶兮若畏四鄰~~ Wary!, as if afraid of their neighbors all around.

~~儼兮其若客~~ Respectful!, as if like a visiting guest.

~~漚兮若冰將釋~~ Yielding!, like ice that is about to break off.

~~澜兮若冰將釋~~ Honest and genuine!, they are like the uncarved block.

~~敦兮其若樸~~ Wide and open!, they are like a valley.

~~曠兮其若谷~~ Unclear they are like muddy water.

Who can take muddy water and use it slowly and

~~孰能濁以靜之徐清~~

Who can take what is tranquil and use continual movement
to slowly and gently bring it to life?

~~保此道者不欲盈~~

He who maintains this Way does not desire to be full.

(.) ~~夫唯不盈~~
(是) ~~以能蔽而不~~ ~~成~~

The virtue of the ancients ~~Noted~~ they who were scholars
subtle ~~The last two lines are not present in GHU~~ ~~clarifying~~⁴.

A : in ~~the same period the text cannot be understood~~
be a metaphor, because they can not be understood

Therefore ~~we need to understand their feelings~~ :

B : apparently referring to a purity and clarity of the ~~heart~~

like ~~become~~]

Hesitant !, as if crossing a winter stream.

Wary !, as if afraid of their neighbors all around.

the ancients/elders : #14, #22, #38, #39, #62, #65, #68

virtue [scholarship] : #65

Respectful scholars are like a visiting guest.

Yield to a strong, like a #6, #10, #25, #51, #56, #62, #65

fear/afraid : #17, #20, #72, #74

uncarved block like a #19, #28, #32, #37, #57

Honest and ~~He~~ #6, #18, #32, #39, #44, #66

Address #16, #26, #37, #45, #57, #61.

he who possesses a block of muddy water #1, #65, #77

[confused, muddy]

Who can take muddy water and use stillness to

slowly and gently make it *pure and clear*^B?

Who can take what is tranquil and use *continual* movement

to *slowly and gently* bring it to life? [for a long time]

He who maintains this Way does not desire to be full.

Now : only because he is not full,

Thus² he can be hidden and *unfinished*². [not finish]

Chapter Sixteen

致虛極。Attain the utmost emptiness.
守靜篤。Maintain a profound stillness.

萬物並作。The ten thousand things arise in unison,
吾以觀其復。And thus I observe their return.
Now : all the myriad creatures return to their source.
(夫物芸芸各復歸其根。Returning to the source speaks of stillness.)

Stillness is called returning to the natural order.
歸根曰靜。
Returning to the natural order speaks of the ever-constant.
[靜]是謂復命

復命曰常。Knowing the ever-constant speaks of insight.
知常曰明。Not knowing the ever-constant is foolish and creates

不幸。
不知常要作凶

知常容。Knowing the ever-constant leads to tolerance.
容乃公。Being tolerant leads to being just and unbiased.
公乃王。Being just and unbiased leads to being kingly.
王乃天。Being kingly leads to heaven.
天乃道。Heaven leads to Dao.
道乃久。Dao leads to what endures.

When the self disappears, there can be no danger.
道乃久
沒身不殆

Notes
Only the first part of the entire chapter is relevant

The ten thousand creatures arise in unison,
[together, simultaneously]

And thus I observe their return.

Now : all stillness : #15, #26, #37, #45, #57, #61
returning : #14, #19, #20, #22, #25, #28, #34, #40, #52,
[58, #60, #64, #65, #80

Returning to the source speaks of stillness #55
Stillness self #11, #9, #13, #26, #44, #52, #54, #66.

no danger : #25, #32, #44, #52

when the self disappears, there can be no danger : #52

Returning to the natural order speaks of the ever-constant.

[order, destiny, fate]

Knowing the ever-constant speaks of insight. [wise, sight]

◆ When the self disappears, there can be no danger.

the rest of the sentence is so terse that it can be translated in

successful, numerous ways as well
 C : under the proper rules, achievements and thinks everything
 The 100 families will have work so naturally so². C

Cross-references

fear/afraid : #15, #20, #72, #74
 not trusting enough : #23
 accomplishing tasks : #2, #9, #34, #77
 100 families : #5, #49
 naturally so : #23, #25, #51, #64

Chapter Eighteen

When the great **大道廢** is abandoned,
 There exists kindness and morality.

When intelligence and wisdom arise,
 There exists a great deal of deception.

When the six relationships are not in harmony,
 There exists devoted teachers and loving parents.

When the nation and the families are very confused,
 There exists loyal officials.

When the great **大道** is abandoned,
 By the **儒** kingists all the contrary **道德** to see right this chapter

When intelligent Confucius arise,
 A : the **明德** exists as great knowledge (Confucian term)
 instead of “wisdom”; this whole **偽** is absent in GUO

B : When the six relationships interpreted as hypocrisy,
 There exists **pretense, lying, dishonesty, etc** parents*.

C : When the relationships the families are possible kinds of
 relations. There exists a loyal officials (minister) subject to wife,
 wife to husband, father to son, son to father, older brother to
 younger brother, younger brother to older brother

Cross-references

great Dao : #34, #53
 nation and families : #57

Chapter Nineteen

Renounce sacredness, abandon wisdom,

And the citizens benefit 100-fold.

Renounce kindness, abandon morality,

And the citizens return to being devoted children and

longing parents.

Renounce cleverness, abandon profit,

And thieves and bandits will not exist.

盜賊無有。

These three things that make a civilized society, but are not

此三者以為文不足。

(•)故令有所屬。

Therefore : to ensure the citizens have a place to belong –

See the simplicity,

Embrace the concept of the uncarved block,

Less selfishness,

Fewer desires.

Renounce sacredness, abandon wisdom*,

GUO is significant difference with 100-fold renounce or

Random, and the result is a hundred times more Confuciusness

And the WU is a single Confuciusness

appeared*.

A : people express about how to?

And thieves and bandits {traitors} will not exist.

These three things that make a civilized society, but are not

returning. #14, #16, #20, #22, #25, #28, #30, #34, #36, #38, #40, #42, #44, #46, #48, #50, #52, #54, #56, #58, #60, #62, #64, #66, #68, #70, #72, #74, #76, #78, #80

Therefore : to ensure the citizens have a place to

belong – thieves and bandits : #57 [make, cause]

uncarved block the 15th #18, #32, #37, #57

Embrace Confucianism of the public and block,

Less selfishness,

Fewer desires.

Chapter Twenty

Renounce learning and be without worry.

“Yes” together with “yeah” –

What is their mutual distance or nearness?

Beautiful together with business –

What is their mutual distance or similarity?

That which people fear they are not able to fear.

How ridiculous! they are not centered!

Everyone is very faddish,

As if enjoying the sacrifice,

As if climbing terraces in the spring.

I alone am unmoved! –

Like one who has not yet given any sign,

Like a newborn infant who does not yet act like a baby.

Very tired and worn out!, as if without a place to return to.

Everyone has more than they need;

I alone seem to have less than anything.

I have the heart/mind of a foolish person, indeed!!

I am very mixed up and confused!

我愚人之心也哉(●)

Common people are very clear and bright;

I alone seem confused.

Common people are very observant and alert;

I alone am very gloomy and depressed.

Tranquil, they are like the ocean;

I drift on the wind, as if without a place to rest.

Everyone has a purpose;

I alone am stupid and stubborn and appear mean and

shallow.

I alone am different compared to other people,

And value the form of the mother.

——我獨頑似鄙

我獨異於人

而貴食母

Renounce learning and be without worry.^A

惚兮恍兮其中有象。
 Confusing! and indistinct, within it exists image.
 恍兮惚兮其中有物。
 Indistinct! and confusing, within it exists things.
 窈兮冥兮其中有精。
 Obscure! and dark, within it exists essence.

Its essence extremely real and true.

Within it exists truth.

其中有信

From the present, reaching to antiquity,

Its name has not departed –

Thus I observe the father of the multitudes.

How do I thus know the father of the multitudes is like

吾何以知眾甫之(然)哉(。)

By means of this.

以此。

◆ The greatest De [it] ~~Not possible~~ only when Dao is

A : ~~confused~~ do #14, where something ~~[phenomenon]~~ is

~~The indistinct Dao confusing is #40 distinct, Dao~~

confusingly “returns” and “weakens” [only]

B : “this” could be referring ~~only~~ observing the action of Dao,

or just ~~Confusing! and indistinct from of it exists things~~

Indistinct Dao confusingly is ~~it exists things~~.

Obscure ! and dark !, within it exists essence.

Its essence ~~extremely real and true~~.

~~Within it exists truth #14~~

From the present, reaching to #55 antiquity,

how do I thus know : #54, #57 [since]

by means of this, #54, #57

Its name has not departed –

Thus I *observe* the father of the multitudes.

[examine, inspect]

How do I thus know the father of the multitudes [it] is

like this ?

◆ By means of this B.

Chapter Twenty Two

What is wrong then becomes whole and perfect.

What is bent then becomes straight.

What is hollow then becomes filled.

What is worn out then becomes new.

Have little, then gain.

Have too much then become confused.

敝則新

少則得

多則惑

是以聖人

抱一以爲天下式

不自見故明

不自是故彰

不自伐故有功

不自矜故長

(●)夫唯不爭

(●)故天下莫能與之爭

古之所謂

曲則全者

豈虛言哉

誠全而歸之

Embraces the One, thus serving as an example to the

He does not display himself, therefore he has insight.

Does not consider himself correct, therefore he

Does not boast about himself, therefore he possesses

Does not brag about himself, therefore he endures.

Now : only because he does not strive,
Therefore no one in the world can strive against him.

That which the ancients say :
“He who is wrong then becomes whole and perfect” –

How can these be empty words?

Be truly whole and perfect, and return to it.

◆ What is wrong {bent} then becomes whole and perfect.

A : there is no indication that the line is straight

◆ What is hollow then becomes solid

◆ What is meaning then becomes meaning?

◆ Have little, then gain.

◆ Have too much, then become confused.

◆ Thus the One

Embraces the One, thus serving the world as the
not displaying oneself (showing² off) : #24, #47, #72, #77

He does not display himself, therefore he has insight.

correct...distinguishes [show] [wise, sight]

Does not consider himself correct, therefore he
distinguishes himself...merit if display stand out]

◆ Does not boast about himself, therefore he possesses

brag...endures : #24

Does striving against him : #3, #8, #66, #68, #73, #8
endures no one in the world can strive against him : #66ast]

the ancients/elders : #14, #15, #39, #62, #65, #68

returning ◆ Now, only because he does not strive,

#58, #60, #64, #65, #80

him.	Therefore no one in the world ² can strive <i>against</i>
	[together
	with]

◆ That which the ancients [they] say :

“He who is wrong{bent} then becomes
whole and perfect” –

How can these be empty words ?

Be truly *whole and perfect*, and return to it^A.

Chapter Twenty Three

Minimal words are naturally so.

Therefore : strong winds do not last the entire morning,
(●)故飄風不終朝
Sudden rains do not last the entire day.

驟雨不終日●

Who makes these things? Heaven and earth.

Even heaven and earth can not maintain them forever,

And so how much less can people?

而況於人乎(●)

Therefore : of those who engage² in Dao –

(●)故從事於道者

He who Dao is one with Dao.

He who Des is one with De.

He who loses is one with the loss.

失者同於失●

For he who is one with Dao,

Dao is also pleased to have him.

For he who is one with De,

De is also pleased to have him.

同於德者

For he who is one with loss,

Loss is also pleased to have him.

同於失者

If you do not trust enough, then you will not have

失亦樂得之

信不足焉有不信——

◆ Minimal words are naturally so². [rare,infrequent]

A : this sentence and the next 2 do not differ in the
source, meaning, and the next 2 do not differ in the
source, meaning, and the next 2 do not differ in the

◆ Sudden rains do not last the entire day.

Who makes these things? Heaven and earth. [entities]

Even heaven and earth cannot maintain them

forever, naturally so : #17, #25, #51, #64 [for a

he who “possesses Dao” #15, #24, #31, #65, #77

And so how much less than? #17 [than]

Therefore : of those who engage² in Dao –

He who Dao is one with² Dao.

[same compared to same as]

◆ He who Des is one with² De. [same compared to]

◆ He who loses is one with² the loss. [same compared to]

For he who is one with² Dao, [same compared to]

Dao is also pleased to have him.

	[gain,get]	
For he who is <i>one with</i> ² De,		[same compared to]
De is also pleased to <i>have</i> him. ^A		
	[gain,get]	
For he who is <i>one with</i> ² loss,		[same compared to]
Loss is also pleased to <i>have</i> him.		[gain,get]
If you do not trust* enough, then	you will not have	
anyone's trust*.		

Chapter Twenty Four

He who stands on tip ¹ does not really stand.	企者不立
He who stands astride can not travel.	跨者不行
He who displays himself does not have insight.	自見者不明
He who considers himself correct does not distinguish	自是者不彰
He who boasts about himself is without merit.	自伐者無功
He who brags about himself does not endure.	自矜者不長
He who lives in Dao	其在道也
Calls these leftover food and unnecessary behavior.	曰餘食贅行
Creatures detest them, no matter what.	物或惡之
Therefore : he who possesses Dao does not live by them.	(•)故有道者不處

He who stands on tip ¹ does not [really] stand.	企者不立
A : presumably, he who stands astride cannot travel good, as	
◆ He who <i>displays</i> himself does not have insight.	
B : there is some debate over the last symbol in this line –	
both FY and HSG use this symbol (making it a majority), and	
some WB versions also use it; other WB versions use 外,	
◆ He who considers himself correct does not <i>distinguish</i>	
himself.	
◆ He who boasts about himself is without merit.	
◆ He who <i>brags</i> about himself does not	
<i>endure</i> {lead}.	
not displaying oneself (showing off) : #22, #47, #72, #77	
◆ He [who] lives in Dao –	
correct... distinguishes : #22	
◆ Calls these <i>leftover</i> food and unnecessary behavior.	
boast : #22, #30	
boast...merit : #22	
brag : #22, #30	
◆ Creatures detest them, no matter what.	

Therefore : he who possesses Dao does not live by^B them.
creatures detest them : #31
he who “possesses Dao” : #15, #23, #31, #65, #77

Chapter Twenty Five

Something existed ~~unnamed~~ yet complete,
Before heaven and earth were created.
Silent. Empty.
Standing alone, not changing.
It circulates everywhere, and causes no danger.
It can be considered the mother of the world.
It can be called the mother of the world.
Its symbol is called Dao.
If I tried to make its name, I would call it great.
Being great speaks of departing.
Dependent speaks of being remote.
Being remote speaks of returning.
Great is great.
Great is great.
Great is great.
The king is also great.
Within the realm exist four that are great,
And the king regards as one of them!
People follow the earth.
The earth follows heaven.
Heaven follows Dao.
Dao follows what is naturally so.
Human follows earth.
Earth follows heaven.
Heaven follows Dao.
Dao follows natural.

[Some]thing existed ~~unnamed~~ yet complete,
A : “is in” could also be used in the earliest Daoist text, but as the subject is Dao,
this seems unlikely; it has been said that it is the earliest
Silent. Empty !
B : “follow” as in “following”, not “following” model for their

It *circulates everywhere* [causes]^A no danger.

It can be considered² the mother of the world².

I do *not* know its name;

no *Daogan* bell is called *Daogan*

If I tried to make it, I would not make all it great.

Being mother of the world, it is great.

returning : Departing peaks of mountains, #40, #52,

Being removed, peaks of mountains

◆ *Daogan* is great,

renowned *Heaven* returning : #65

naturally *Earth* is great #51, #64

◆ The king is also great.

Within the *realm* exist four that are great, [region, territory]

And the king resides as one of them !

◆ People follow^B the earth.

◆ The earth follows heaven.

◆ Heaven follows Dao.

◆ Dao follows what is naturally so².

Chapter Twenty Six

Serious serves as the ruler of frivolous.
 Stillness serves as the ruler of restlessness.
 Thus the noble man travels the entire day,
 And does not stray from his wagon.
 He is serious, even though his prior signs and feasts exist;
 He lives above them like this.
 So how could one be the master of ten thousand chariots,
 And conduct his self frivolously in the world?

奈何萬乘之主
 而以自輕天下
 Be frivolous, then lose the source.
 Be restless, then lose the rulership.

輕則失本
 躁則失君

◆ Serious{heavy} serves as the source of frivolous{light}.
 A : this stillness serves as a principle of far-reaching anxiety, etc;
 “stillness is the noble man’s way of traveling to
 And does not stray from the wagonal headride part, separate]
 He is only WB, and HS Goughed of no light and to the next;
 He lives above them like this term “sage” ascend, jump over]
 C : this is a word, and it may be the final sentence of the thousand
 to be the last symbol of the previous sentence (“heavy
 wagon”), but because the MW is highly light in the world of
 “wagon” at the end of the previous sentence, and “heavy
 is frivolous (light), then is on the way
 D : ◆ Be restless, then lose the rulership still

E : someone very important, such as the supreme ruler of a
 large nation (one with 10,000 chariots)

F : this is written in this awkward manner to emphasize that it
 is the personality or sense-of-self that is being talked about (in
 the translator’s opinion – see the Introduction and cross-
 references below)

Cross-references

stillness : #15, #16, #37, #45, #57, #61

stillness and restlessness : #45

noble man : #31

self : #7, #9, #13, #16, #44, #52, #54, #66

Chapter Twenty Seven

A good traveler is without [dragon] track^A or footprint.

A good speaker is without flaw or disgrace.

A good accountant does not use counting tokens.

A good barrier is without bar or lock, yet can not be

opened.

A good binding is without cord or restraint, yet can not be

loosened.

是以聖人

常善救人

Is always good at helping people,

Therefore he does not abandon people.

Is always good at binding creatures,

Therefore he does not abandon creatures.

This is called following your insight.

是謂襲明

Therefore : he who is a virtuous person is the teacher of he

who is not a virtuous person.

He who is not a virtuous person is the resource of he who

is a virtuous person.

If the latter does not follow his teacher,

Or the former does not love his resource,

Even if there is wisdom, there will be great confusion.

This is called the general subtle mystery.

A good traveler is without [dragon] track^A or footprint.

A good speaker is without the confusion of [dragon] track^A or footprint.

A good accountant does not use counting tokens².

[counter] [token method]

A good barrier is

one without bar or lock, yet can not be

opened. teaching : #2, #42[obstruction,blockage]

A good binding is without cord or restraint, yet can not be

anti-Confucian : #30, #18, #19, #33, #38

◆ Thus² the sage² :

Is always good at helping people,

Therefore he does not abandon people.

Is always good at helping creatures,

Therefore he does not abandon creatures.

This is called following your insight. [wise,sight]

Therefore : he who is a virtuous person is the teacher of [he

who] is not a virtuous person.

He who is not a virtuous person is the *resource* of [he who]
is a virtuous person.

[wealth,supply,support]

◆ [If the latter] does not value his teacher,

◆ [Or the former] does not love his *resource*,
[wealth,supply,support]

Even if there is wisdom*, there will be great confusion.

This is called the essential *subtle mystery*.

Chapter Twenty Eight

Know your maleness, but maintain your femaleness.

Serve as a stream to the world.

Serving as a stream to the world,

The ever-constant De will not depart,

Returning you to the state of the newborn infant.

Know your brightness, but maintain your darkness.

Serve as an example to the world.

Serving as an example to the world,

The ever-constant De will not falter,

Returning you to the state of the limitless.

Know your honor, but maintain your disgrace.

Serve as a valley to the world.

Serving as a valley to the world,

The ever-constant De will thus be sufficient,

Returning you to the state of the uncarved block.

When the uncarved block is broken up, then it becomes

When the sage uses it, then he becomes the senior

There are the greatest cunning, do not divide.

(•)故大制不割

Know your maleness, but maintain your femaleness.

A : this could possibly be interpreted by reflecting on the

“glory” as ◆ *Sameness from authority*, but it means

◆ *Serving as a stream to the world*,

B : by using this *resource* De will not depart.

block, ~~Returning~~2 ~~my~~ ~~bold~~ ~~to~~ ~~the~~ ~~stars~~ ~~of~~ ~~the~~ ~~earth~~” ~~new~~ ~~rich~~ ~~would~~ ~~not~~ ~~refer~~

Know your brightness ~~to~~ ~~the~~ ~~tools~~ ~~in~~ ~~your~~ ~~darkness~~.

C : when the uncarved block is cut, it becomes (~~his~~) ~~(his)~~ ~~pls~~;
when the sage ~~serves~~ ~~as~~ ~~an~~ ~~example~~ ~~to~~ ~~the~~ ~~world~~ ~~?~~ (see #58)

Serving as an example to the world²,

The ever-constant ~~De~~ ~~cross~~ ~~not~~ ~~features~~, [err]

Returning² you ~~ten~~ ~~(in~~ ~~state~~ ~~#6~~ ~~#10~~ ~~#61~~ ~~itless~~².

returning : #14, #16, #19, #20, #22, #25, ~~with~~ ~~out~~ ~~40~~ ~~light~~ ~~#53~~]

Know your honor { glory #58, #60, #64, #65, #80, grace^A.

De *and* returning : #60, #65 [his] [his]

bab~~S~~ ~~in~~ ~~fact~~ ~~child~~ ~~#10~~ ~~#12~~ ~~#40~~ ~~#55~~

Serving ~~as~~ ~~in~~ ~~fact~~ ~~to~~ ~~10~~ ~~#20~~ ~~#35~~

The ~~server~~ ~~as~~ ~~an~~ ~~example~~ ~~to~~ ~~the~~ ~~world~~ ~~of~~ ~~#22~~ ~~ent~~,

Returning² you #6, ~~(the~~ ~~#32~~ ~~of~~ ~~39~~ ~~#41~~ ~~#66~~ ~~block~~.

◆ When ~~the~~ ~~uncarved~~ ~~block~~ ~~#15~~ ~~#19~~ ~~#32~~ ~~#37~~ ~~#57~~ becomes

tools.

When the sage² uses it^B, then he becomes the *senior*
government official.

[elder]

Therefore : the greatest *cutting* does not divide.^C

[cut&make

garments]

Chapter Twenty Nine

將欲取天下而為之

吾見其不得已

Now: the world is a divine vessel,

You **不可** control it (indeed!).

He who acts, ruins it;

他 有 敗 之
he who grasps, loses it.

執者失之

Therefore, creatures are

ective, sometimes

Sometimes active, sometimes passive,

Sometimes breathe heavy, sometimes breathe easy,

Sometimes strong, sometimes weak,

Sometimes oppressed, sometimes overthrown.

或強或弱
或拙或隆

或挫或陳
huo cuo he chen

removes the extremes,

Removes the extravagant and wasteful,

Removes the arrogance.

去奢

夫泰

公 示

◆ Would² you take hold of the world² and *control* it?

A : every source uses a differentes handle,administer]

B ♦ if is hard to figure out what this sentence is trying to say

Naturally, “sometimes a joint vessel blows” in WB); and

there is no [spiritual] support from the other mystics, as they use

“You can now *not* breathe (indeed),” “breathe silently ...

breathe loudly”

C : other than W and HSG, can be administered as a different pair

◆ He who is discerning it;

◆ He who grasps, loses it.

The above references are

Some possessors take hold of the world, or nation :

[might#48, #57, #59] [maybe] [submissive]

Sometimes breathing hard choices can make breathing easy, B

[might, maybe] [snort] [might, maybe] [puff]

Sometimes strength grasps, does ask.: #64

creatures sometimes, maybe, at night, maybe]

Sometimes strong people, sometimes weak, sometimes in the middle.

weak : #3, #36, #40, #55, #76, #78ight, maybe]

◆ Thus² the sage² :

◆ Removes the extremes,

Removes the *extravagant and wasteful*,

Removes the arrogance{exalted}.

Chapter Thirty

He who uses Dao to assist the master of the people

Does not use weapons or strength on the world,

For his troubles would likely return –

In the dwelling places of thorns, thorns and brambles are

And so what is left behind a great army must have a bad

善者果而已。

He who has virtue gets results and stops.

He does not dare to take by using strength.

He gets results, but never brags.

Gets results, but never boasts.

Gets results, but is not arrogant.

Gets results, but only when he has no choice.

Gets results, but never uses strength.

When creatures are robust but old,

This is called “not Dao”.

That which is good has an early finish.

不道早已。

He who uses Dao to assist the master of the people^A

The last does not use force or strength on the world, not in

◆ For his troubles would likely return –

A : presumably, an sage-like [be easy to be liable to]

In the dwelling places of thorns, thorns and brambles are

And so what is [left] behind a great army must have a

strong : #3, #29, #33, #36, #52, #55, #67, #78

He who has virtue gets results and stops.

He does not dare to take by using strength.

He gets results, but never brags.

Gets results, but only when he has no choice.

Gets results, but never uses strength.

When creatures are robust but old :

This is called “not Dao” has an early finish :

“not Dao” has an early finish :

Gets results, but never boasts.

Gets results, but is not arrogant{proud}.

Gets results, but [only when he] has no choice³.

◆ Gets results, but never uses strength.

◆ When creatures are robust but old,

This is called “not Dao”.

[That which] is “not Dao” has an early finish.

Chapter Thirty One

Now : fine weapons, they are not tools of good fortune.

Creatures do not test them no matter what.

Therefore : he who possesses Dao does not live by them.

When a noble man is in his dwelling, then he honors the

君子居則貴左

When he commands troops, then he honors the right.

用兵則貴右。

Weapons, they are not tools of good fortune.

They are not the tools of a noble man.

When he has no choice but to use them,

To be calm and indifferent is superior –

Never please, indeed!

And he who is pleased enjoys killing people.

(勿)美[也。]

而美之者是樂殺人。

Now : he who enjoys killing people

Can not get what he desires from the world!

(不)夾樂殺人者

—Therefore : in fortunate affairs honor the left,

In unfortunate affairs honor the right.

[故]吉事尚左。

Thus the assistant general of the army resides on the left,

The supreme general of the army resides on the right.

凶事尚右。

[是以]偏將軍居左

Thus we say the [are] dwelling at a funeral :

When many people are killed,

Then mourn and weep with grief for them.

Victory in war thus means they will dwell at a funeral.

殺人眾

以哀悲泣之

戰勝以喪禮處之。

Now : fine weapons, they are not tools of good

fortune. The first three lines are not in GUO

A : WB and HSG's "auspicious and indifferent" seems the most neutral, but *creatures* date is the more historically accurate. Therefore with hypotheses, I have the line as "peaceful".

◆ This line comes from the MWD Velling, GUO and other sources are very different (and do not agree with each other); regardless of the source, this line and the next can be translated many different ways due to the multiple meanings of 美 ("pleased", "beautiful", "good"), and whether or not one assumes that weapons are still being talked about.

C : Ames and Hall point out that ancient Chinese custom puts the place of honor on the left in happy events, and on the right in sorrowful events; thus in war, the supreme general sits on the right, acknowledging that war is a sorrowful event, just like a funeral.

Now : he who enjoys killing people [is happy,pleased]
Can2 not get what he desires from the world² !
[happy,pleased]
Cross-references
creatures detest them : #24

he who "possesses Dao" : #15, #23, #24, #65, #77
[ambition,will]

Therefore : in fortunate affairs honor the left,
[noble man, #26]
In unfortunate affairs honor the right.
[have no choice : #29, #30]

Thus² the assistant general² of the army resides on the left,

◆ The supreme general of the army resides on the right.

[highest,superior]

Thus we say they are dwelling at a funeral^{2C} :

When many people are killed,

Then mourn and weep with grief² for them. [thus]

Victory in war thus means they will dwell at a funeral².

Chapter Thirty Two

Dao is ever-constant without-name.

道常無名

Even though the concept of the uncarved block seems

樸雖小

天下莫能臣一。

No one in the world can conquer it.

侯王若能守之

If nobles and kings could maintain it,

The ten thousand creatures would naturally obey.

萬物將自賓。

Heaven and earth would join with each other,

天地相合。

Thus dropping a sweet dew.

以降甘露。

There are no citizens who would make this happen,

民莫之令

Yet it would be naturally fair and impartial.

而自均

And so, begin to divide and you have names.

〔焉〕始制有名

Once names exist,

Men should also be ready to know when to stop.

名亦既有

Knowing when to stop is the reason that there is no danger.

(●)夫亦將知止

知止(所)以不殆

An analogy for the action of Dao in the world :

It is similar to stream in a valley that becomes part of a

譬道之在天下。

猶川谷之(與)江海。

Dao is ever-constant without-name.

道常無名

Even though the concept of the uncarved block seems specifically refers to a “Main significance of the five grades of Chinese nobility (below the royal family) were Duke (Marquis), and Duke or Earl, Viscount and Baron,

No of Chinese nobility (below the royal family)

were Duke (Marquis), and Duke or Earl, Viscount and Baron,

◆ The ten thousand ascending world naturally obey.

B : ~~Way~~ Heaven and earth would join with each other that

The dropping dew.

They are could be used here to make this happens if they all

Yet [it]^C would be naturally its process impartial.

◆ And so, #28 in which the uncarved block is divided

[cut&make

Cross and faces

◆ Only way is also strictly without X : #1, #34, #37 that]

Men should with out name #10, #37, #41 then to stop.

Knowles (he go to stop) is #17, #38, #42, #60, #80s no

if nobles and kings could maintain it : #37

An analogy for the a #16n #19, #38n #37, #67d² :

It is similar to a creature as well that becomes part of a

large river or knowing when to stop together with, take part
 no danger : #16, #25, #44, #52
 valley : #6, #15, #28, #39, #41, #66

Chapter Thirty Three

He who knows others is wise;
 He who knows himself has insight.
 He who is victorious over people possesses power;
 He who is victorious over self is strong.
 He who knows he has enough is wealthy;
 He who does more possesses ambition.
 He who does not lose his place endures;
 He who dies yet does not perish has longevity.

He who knows people is wise*;
 He who knows himself has insight.
 He who has of the many over the few possesses power for these words? He who is victorious over himself is strong in life (ancient Chinese knowledge was highly treasured, but on the other hand he who uses force² possesses ambition.
 He who has generated images³ speculation over the millennia; perhaps it refers to being remembered after you die or the death of the "has longevity." B

Cross-references

strong : #3, #29, #30, #36, #52, #55, #67, #78
 knowing one has enough : #44, #46
 die/death : #6, #42, #50, #67, #74, #75, #76, #80
 anti-Confucian : #3, #18, #19, #27, #38

Chapter Thirty Four

Great Dao flows like a vast flood!
 It is able to flow left and right.
 The ten thousand creatures depend on it in order for life,
 and are not rejected.
 It accomplishes its tasks successfully,

Yet does **功成遂** a name.

It clothes and supports the ten thousand creatures,
But does not act as their master.

**而不名有
衣養萬物**

Therefore : since it is ever-constantly without-desire,
It can then be named insignificant.

[(-)故] 常無欲

Since the ten thousand creatures return to it
But it does not act as the master,
It can then be named great.

**可名於小
萬物歸焉
而不為主**

Thus the sage can achieve greatness

Because he does not act great.
(Therefore he can achieve greatness.)

(是以聖人之能成大)
[以其不為大]

(-)故能成大

Great Dao is **Not** a vast flood !

◆ At is **able to flow** left and right. A

But the last three characters significantly different from life,
sources. **And is used here** comes from the MWD's, and FY
says the exact same thing with slightly different symbols (thus

It accomplishing it the majority fully. **MS does not possess**
a **minus**² the sage² is whole, but **does not have great**]

It clothes and supports the ten thousand creatures,
And WB reads **But does not act as the master** presumably still

Therefore **no Dao from earlier in the text** desire,

Because it is whole, it naturally significant great.

◆ Since **the ten thousand creatures** return to it

WB also says **But does not act as the master** great to Dao is

It can then be named great.

Thus² the sage² [he] can achieve greatness

Because **he does not act** great.

Therefore **great Dao** **is** **great**. B

accomplishing tasks : #2, #9, #17, #77

always/ever-constantly without X : #1, #32, #37

without-desire : #1, #3, #37, #57

returning : #14, #16, #19, #20, #22, #25, #28, #40, #52,
#58, #60, #64, #65, #80

sage can achieve greatness : #63

Chapter Thirty Five

Holding fast to the great image,
 The entire world comes towards you.
 Comes towards you, and meeting with no harm,
 There is the greatest peace and calm.
 Music together with good food make passing guests stay,
 But Dao's words are bland!
 They are without flavor (呵)
 Look for it, there is not enough to see.
 Listen for it, there is not enough to hear.
 Use it, there is not enough to exhaust.
 Use it, there is not enough to exhaust.

◆ Holding fast to the great image,

A : “doing this just as words come towards you, but since the
 sage comes towards you, and meeting with no harm,
 There is the greatest peace and calm.”

B : the sentence-as-a-whole can be interpreted in two different
 ways (Music together with good food make passing guests stay, the
 words that come out of Dao” (which is used here); also note
 that in the majority of the surveys this line is a statement, not

But Dao's words are bland !B

◆ They are without flavor.

◆ Look for it, there is not enough to see.

◆ Listen for it, there is not enough to hear.

Look, it is not seen, not enough to see, and

use does not exhaust : #4, #5

Chapter Thirty Six

When you are about to gather something,
 You must have originally spread it out.
 When you are about to weaken something,
 You must have originally strengthened it.
 When you are about to abandon something,
 You must have originally been interested in it.
 When you are about to seize something,
 You must have originally given it.

將欲歛之，必固張之。
 將欲弱之，必固強之。
 將欲廢之，必固興之。
 將欲奪之，必固與之。

This is called subtle and obscure insight.
 What is soft and weak conquers what is hard and strong.

柔弱勝剛強。
 魚不可脫於淵。
 國之利器，不可示人。

不可以示人。

When you are about to gather something, [inhale] [it]
 A : while the majority have already inhaled.”, MWD/A

◆ When you are about to gather something, you must have originally spread it out. [it]

B : presume you must have originally spread it out. [it]

When you place about to abandon something, [it]

You must have originally been interested in it.

◆ When you are about to seize something, [it]

You must have originally given it.

This is subtle and obscure insight. [it]

What is soft and weak conquers what is hard and

strong. hard : #43, #76, #78

soft conquers hard, beats

Fish can not escape from the deep;

The sharp tools^B of the nation

◆ Can² not be shown to the people.

Chapter Thirty Seven

Dao ever-certainly acts as non-action,

Yet nothing is left undone.

而無不為。

If nobles and kings could maintain it,

侯正若能守之

The ten thousand 萬物將自然化
 Transform, and if desire arises,
 I would restrain it by means of the nameless uncarved
 吾將鎮之以無名之樸

無名之樸
 In the state of the nameless uncarved block,
 夫亦將無欲
 Men also would be without desire.
 不欲以靜
 Not desiring, they would be still –
 天下將自定
 And the world would naturally settle.

Dao ever-constantly [practices] non-action,
 Yet nothing is specifically, a Marquis (or a #2) become, act]
 B : this is actually without name (without introduction and
 cross-reference below), but it is not easily mortified from way

◆ Transform, and if desire arises,
 I would *restrain* it by means of the *nameless*^{2B} [à]
 uncarved block. Cross-reference [without-name]
 In the state of the *nameless* [without-name],
 non-action : #2, #3, #38, #43, #48, #57, #60, #64]

Meaning: *nothing left without* - #48.
 No (de)generating, thus #32, #39, #41, #62, #80
 And the world would naturally settle. #32
 ten thousand creatures would naturally ... : #32
 without-name : #1, #32, #41
 uncarved block : #15, #19, #28, #32, #57
 uncarved block brings without-desire : #57
 without-desire : #1, #3, #34, #57
 stillness : #15, #16, #26, #45, #57, #61

Chapter Thirty Eight

A man of highest De does not use De, thus he
 上德不德是以有德
 A man of inferior De does not lose his De, thus he is
 下德不失德是以無德
 上德無為而無以為。
 A man of highest De uses non-action, and acts without
 下德為之而有以為。
 A man of inferior De coerces others, and has a motive to
 上義為之而有以為。
 A man of highest kindness coerces others, and acts
 上禮為之而莫之以應。

則攘臂而(仍)之

A man of highest morality coerces others, and has a
(*) 故失道而後德
motive to act.

A man of highest propriety does not oppress others, and if there is no one who resses him,

Then he rolls up his sleeves and keeps doing it.

失義而後禮

Therefore 夫禮者忠信之薄 De.

Lose Demand and comes kindness.

Lose kindness, and later comes morality.

則識者追之華。 Lose morality, and later comes propriety.

Now : propriety is that which is merely the appearance of
loyalty and honesty,

And the beginning of confusion

處其厚不居其薄

He who is ahead in knowledge 處其實不居其華
But the beginning of stupidity and foolishness. 始於拙和愚

But the beginning of stupidity and foolishness.

Thus the greatest elders :

Live by Dao's substance, and do not dwell on Dao's appearance.

Live on Dao's fruit, and do not dwell on Dao's flower.

Therefore they leave that and choose this.

◆ A man of highest De Notes not [use his] De, thus² he

This chapter is anti-Confucius as clearly as MWD/B!

Q: *And as I understand it, Deid does not lose this Deity as? How is that without De.*

B: ♦ denotes "highest Desynbolic action", and is used here to emphasize that it is the opposite [of "nose action" or]

C: This line inferiorly between the nasal base and the mouth is no majority; this comes from the [SY] themselves to make the most

◆ A man of highest kindness ^{ness} coerces others, and acts

D : this would also mean "facts" if the world is as it is and is not the

◆ A translated high “stroke knowledge” or “research” and has a

E : fruit provides nourishment ~~while~~ as a flower is merely
[righteousness] [acts] [them] [because, in order to]

F : ~~comparative~~ #50 ~~ghost~~ #76 ~~privately~~ living for the “substance”
there is no one ~~apparent~~ [re]present[ing] [them] [they]

G : *He humbly supports his knees² and keeps doing it. Stance*
Therefore the *“S’f’Duo”*, and later comes De.

Therefore the *sfidato*, (and later comes De.

Lose De, and later comes kindness*.
 Lose kindness*, and later comes *inferiority**. [righteousness]
 Lose *non-altruism* and later comes *prophecy**. [highness]
 Now apprentices decide that which is *the* *voice*
 of loyalty* and honesty#50, #55. [in coveràfacade]
 leave that and choose this. #12, #72
 ♦ He who is a Confucian knows *the* *flower* of Dao,
 But the beginning of *stupidity and foolishness*.
 ♦ Thus² the greatest *elders*² : [elder men]
 Live by *Dao's* substance^F, and do not dwell on *Dao's*
appearance. [its] [its] [thin
 coveràfacade]
 Live on *Dao's* fruit^E, and do not dwell on *Dao's*
 flower^E. [its] [its]
 Therefore they leave that and choose this.^G

Chapter Thirty Nine

Of those who **昔之得一者** attained oneness :
 Heaven attained oneness, thus becoming pure and clear.
 Earth attained oneness, thus becoming stable.
 Spirit attained oneness, thus becoming potent.
 The valley attained oneness, thus becoming full.
 The ten thousand creatures attained oneness, thus becoming alive.

Nobles and kings **萬物得一以生** attained oneness, thus serving the world

侯王得一以為天下貞
faithful

They attained it.

其致之
 If heaven could not use its purity and clarity,
 I fear it would split apart.

將恐裂
 If earth could not use its stability,
 I fear it would erupt.

將恐發
 If spirit could not use its potency,
 I fear it would cease to be.

神無以靈
 If the valley could not use its fullness,
 I fear it would be sucked up.

將恐歇
 If the ten thousand creatures could not use their life,
 I fear they would be destroyed.

谷無以盈
 If nobles and kings could not use their high rank and
 ground, I fear they would fall.

萬物無以生
from and by

將恐滅

侯王無以貴高
 Therefore : humility thus serves as the source of high rank;
 Low thus serves as the foundation of high.

將恐蹶
 Thus nobles and kings call themselves orphaned, lonely,
 and unfucky.

(●)故貴以賤為本
 Does this not mean that humility thus serves as the source?

高以下為基
是以侯王自謂孤寡不穀

此非以賤為本 (邪●)
 Therefore : to attain exceptional popularity is to be without

非乎 (●)
popularity

(●)故致數譽無與
 Do not desire too much service, accolade,
 But common like rock.

不欲碌碌如玉

珞珞如石

◆ Of those who in ancient times [they] attained oneness^A

: A : *presumably, oneness with Dao* [obtained]

◆ Heaven is *specifically* *pure and*
Ccle compare to #2, where high and low lean on [obtained]

◆ *Harsh twain* symbolizes together the *dark side*, translated as
“worthless” or “unhappy” [obtained]
[peaceful, tranquil]

◆ Spirit *attained* oneness, thus becoming *potent*.

Cross-references [obtained]
the ancients/elders : #14, #15, #22, #38, #62, #65, #68

◆ The valley *attained* #6, #15, #28, #32, #41, #66, #67 full.
nobles (in general) : #32, #37, #42, #62, #80 [obtained]

The ten thousand creatures *attained* #17, #40 oneness, thus
becoming *impaired*, lonely, and unlucky : #42 [obtained]
Nobles B and kings *attained* oneness, thus serving the
world² faithfully. [obtained]

◆ They attained it.

If heaven could not use its *purity and clarity*,

I fear it would *split apart*.

If earth could not use its *stability*, [peaceful, tranquil]

I fear it would *erupt*. [send out, issue, emit]

If spirit could not use its *potency*,

I fear it would *cease to be*. [effectiveness] [stop]

If the valley could not use its fullness,

I fear it would be used up.

If the ten thousand creatures could not use their life,

I fear they would be destroyed.

If nobles and kings could not use their high rank and
prominence, [high level, above]

I fear they would fall.

Therefore : humility thus serves as the source of high rank;

Low thus serves as the foundation of high.^C

◆ Thus² nobles and kings call themselves orphaned {lonely},
lonely {widowed}, and *unlucky* 2D. [not lucky]

Does this not mean that humility thus serves as the source ?

Does it not ?

Therefore : to attain exceptional popularity is to be without
popularity –

Do not desire to be scarce² like jade,

But *common*^{2°} like rock.^E

Chapter Forty

反者道之動 • The movement of Dao returns things.

弱者道之用 • The function of Dao is to weaken things.

反者道之動 •
弱者道之用 •

天下萬物生於有 • The ten thousand creatures of the world are created from

有生於無 •

Being is created from non-being.

◆ The movement of Dao returns things.

A : all creatures grow weak as they age, and all man-made

things are destroyed. The function of Dao is to weaken things. (Dao) of the universe; this is why in #30 and #55 Dao is called the “mother of the ten thousand” and “the source of the ten thousand”. The ten thousand beings of the world are created from

#14 and #21, where Dao’s action is indistinct and confusing

B : technique is the majority of the beings. Read “The

creatures of the world...” but “ten thousand creatures” is such a standard saying everywhere else that it is retained here from the other sources

C : compare to #42, where creatures are created by “three”

D : compare to #2, where non-being and being create each other

Cross-references

returning : #14, #16, #19, #20, #22, #25, #28, #34, #52,
#58, #60, #64, #65, #80

weak : #3, #29, #36, #55, #76, #78

non-being : #2, #43

Chapter Forty One

上士聞道勤而行之 • The superior scholar hearing of Dao works hard and

中士聞道若存若亡 • practices it

The average scholar hearing of Dao seems to keep it,

下士聞道大笑之 • intends to lose

The inferior scholar hearing of Dao laughs greatly at it.

If he did not laugh, it would not be qualified to be Dao.

(•)故建言有之(白) •

Therefore : in the established sayings that exist, it is said –

明道若昧 • Insight into Dao seems like darkness.

Advancing Dao seems like retreating.
 Smooth Dao seems allotted.
 Superior De seems like a valley.
 The greatest purity seems like disgrace.
 The most extensive De seems like it is not enough.
 Established De seems aimless.
 Real and true character seems inconsistent.
 The greatest region is without borders.
 The greatest vessel is last to be completed.
 The greatest tone is a terrific sound.
 The greatest image is without form.
 Dao is hidden and without name.

Now : only Dao is good at beginning and also good at
 completing.

(•)夫唯道善(始)且(善)成

The superior scholar hears of Dao *works hard* and
 A : ~~James & Hall~~ comment that it is unknown whether
 “established sayings” is referring to proverbs in general, or a
 specific *work* thing of Dao *exists* to keep it,
 B ~~seems to be~~ #63, where “Dao is extremely [middle]
 ◆ The inferior scholar hears of Dao and *attacks* it at.
 ◆ If he did not *think* it would be *qualified* to be Dao.
 b. ~~There is~~ *considering* the the Dao of sayings that *actions*, it is
 translation seems *more* appropriate
Insight : in a phrase like “greatness is mature [slowly]”
 E : although *advancing* only Dao seems like *retreating*.
 earlier source *Smooth Dao* seems *more* much more
 straightforward *and* *more* understandable than the later three
 ◆ The greatest purity seems like disgrace.
 ◆ The most extensive De seems like it is not enough.
 ◆ Established De seems aimless.
 Real and true character seems inconsistent. [change]
 ◆ The greatest voice/sound is a terrific sound. #2
 The greatest vessel is *last* to be completed. [late]
 The greatest tone is a *hidden* sound. [rare]
 The greatest image is without form.
 Dao is hidden and without name.

Now : only Dao is good at beginning and also good at completing. E

Chapter Forty Two

道生 one

One creates two

Two creates three.

Three creates the ten thousand creatures.

The ten thousand creatures embrace Yang,

Pouring their Qi together, thus becoming harmonious.

萬物負陰而抱陽

沖氣以為和 :

Being alone, orphaned, lonely and unlucky –

Yet kings and nobles thus name themselves.

唯孤寡不穀

而聖公以(自)稱 •

Sometimes lose, yet they gain;

Sometimes gain, yet they lose.

或損之而益

That which people teach I do not teach :

Those who are bullies and hoodlums do not meet their

人之所教我亦教之

I will have become their elder teacher.

吾將以為教父

◆ DaoNotes one.

A : compare to #40, ◆ One creature was created from being

B : these two symbols together can also be translated as

◆ Three “worthless” or thousand creatures. ^A

◆ The specific Duke is #32, who Yin keeping with Yang,

◆ Hapting this is Qi together, thus generally harmonious.

D : 教父 ◆ Then which helps (may) variant of “senior

teacher” (primary teaching, essence of teaching, principal teaching, etc.) But it also means “godfather” in the best sense of the term (friend and teacher), and this translation is consistent with #27, where a virtuous person is the teacher of

Yet kings and nobles thus name themselves. [dukes] a non-virtuous person

Therefore : creatures

Sometimes lose, yet they gain;

Cross-references

[maybe, perhaps] [benefit, increase]

Qi : #10, #55

Sometimes gain, yet they lose,

orphaned, lonely, and unlucky : #39

[maybe, perhaps] [benefit, increase]

nobles, (in general) : #32, #37, #39, #62, #80

That which people [they] teach, I also teach [it] :

creatures, sometimes X, Y : #29

Those who are bullies and hoodlums do not meet their

[natural] death. [bully, ruffian²] [obtain, get]

die/death : #0, #33, #50, #67, #74, #75, #76, #80

I will thus become their elder teacher.^D

Chapter Forty Three

The softest things of the world
Overrun the hardest things of the world.

馳騁天下之至堅

Non-being can enter where there is no space in between.

吾是以知無為之有益。

不言之教

The teaching of non-talking,
The benefit of non-action –

Few in the world attain these.

天下希及之。

◆ The *softest*² things of the *world*² [most soft]

Overrun the *hardest*² things of the world².

Cross-references gallop² [most hard]

Non-beings soft enter #10, #16, #12, #55, #67, #78 in between.

◆ Thus² I know that [no-talking, #36, #76, #78] has benefits.

◆ The teaching and no-action,

◆ The benefit of no-action –

Few in the world #2, #3, #37, #38, #48, #57, #63, #64 them]

teaching : #2, #27, #42

teaching of no-talking : #2

Chapter Forty Four

Fame and self: which do you love?

Self and property: which is greater?

Gain and loss: which is the affliction?

得與亡孰病

Extreme desire must lead to great expense.

Collecting too much must lead to substantial loss.

多藏必厚亡

Knowing when you have enough, there can be no disgrace.

Knowing when to stop, there can be no danger.

Then you can forever endure.

可以長久

◆ Fame and self: which do you love?

◆ Self and property: which is greater? [more, more]

source of gain and loss, this is the affliction for which

virtually every symbol is identical across all sources!

◆ Extreme *desire* must lead to great expense.

Cross-references [like,affection]

◆ Collecting ~~#7, #9, #13, #16, #26, #52, #54, #61~~ loss.

◆ Knowing ~~when you have enough~~ #33, #46 can be no

knowing ~~when to stop~~ : #32

◆ Knowing ~~danger to stop~~ #10, #25, #32, #52 no danger.

◆ Then you can't ~~cancel evidence~~ : #59 [for a long

time]

Chapter Forty Five

Great achievement seems incomplete,

But its usefulness is not impaired.

大成若缺
其用不弊

Great fullness is like a cup or bowl,

Its usefulness is not exhausted.

大盈若盅
其用不窮

Great straightness seems bent.

Great skillfulness feels clumsy.

大直若屈
大巧若拙

Great debateness is silent of speech.

大辯若訥

Restlessness conquers cold.

Stillness conquers heat.

躁勝寒
靜勝熱

清靜為天下正

Purity and clarity along with stillness makes the world
proper and correct.

Great achievement seems ~~Not complete~~, [lacking]

But its usefulness ~~not only~~ appears in 1/5 so ~~it~~ ~~it~~

gives the most ~~Great fullness is like a translation~~ and A matches the

Its usefulness is ~~not~~ exhausted.

B : this line ~~Great straightness is likely bent~~ translated as

Great ~~skillfulness~~ seems ~~clumsy~~ Bd.

C : this is a ~~superb debate for sam~~ slow of speech C represents a

◆ ~~Restlessness~~ that Confucius recommended ~~people~~

◆ Stillness ~~conquers heat~~ cultivate [victorious, beats]

Purity and clarity along with stillness ~~Demakes the world's~~
proper and correct {honest and just}.

Cross-references

stillness : #15, #16, #26, #37, #57, #61

stillness and restlessness : #26

Chapter Forty Six

When the world possesses Dao,
 Riding horses are nonetheless used for manure.
 When the world is without Dao,
 War-horses are bred in the countryside.
 天下有道，却走馬以糞。
 天下無道，戎馬生於郊。
 (罪莫大於可欲)
 (禍莫大於不知足)
 (咎莫大於欲得)
 There is no fault greater than the capacity for desire.
 There is no misfortune greater than not knowing when
 you have enough.
 There is no error greater than desire for gain.
 (•)故知足之足常足矣(•)•

Therefore : knowing the sufficiency of having enough,
 there is always enough!

- ◆ When the world possesses Dao,
 ◆ Riding horses are in every source for manure.
 B : The core of this sentence is “足 of 足 still yes, 足 where
 足 can mean “when the sufficient”, or possibly, “satisfaction”
 (and by interpretation, “contentment”), so it can be translated
 in many ways; while I usually use the same English word for
 each symbol (when appropriate), in this case it seems clearer
 to use different words with equivalent meanings within the
 same sentence; this would be similar to changing the phrase
 “appears to have appeared” to “seems to have appeared”
 [ability]
- ◆ There is no misfortune greater than not knowing when
 Cross-reference
 knowing you have enough. #33, #44
- ◆ There is no error greater than desire for gain.
 Therefore : knowing the sufficiency of having enough,
 there is always enough !^B

Chapter Forty Seven

You do not have to go out the door
In order to to know the world.
You do not have to look out the window
In order to to know the Way of heaven.

[以] (知) 天 道
The farther you go out,
You know even less.

其知彌少
Thus the sage
Does not travel, yet knows.
Does not display himself, yet has a reputation.
Does not act, yet accomplishes.

不 為 而 成

You do not have to go out the door
In order to to know the world².
You do not have to look out the window
Way of heaven [pop, #73] #77, #79, #81
no display of oneself (the Way of heaven) #22, #24, #72, #77
◆ The farther² you go out, [even more distance] [he]
You know even[more] less. [he]
Thus² the sage² :
Does not travel, yet knows.
Does not *display* himself, yet has a reputation.
[show]
◆ Does not act, yet accomplishes.

Chapter Forty Eight

The actions of those who learn daily increase.
The actions of those who Dao daily decrease.
Decreasing and again decreasing,
In order to arrive at non-action.
以至於無為。
Use non-action, and nothing is left undone.
To take hold of the world, always use non-interference.
When you are so called, that interfere,
Then you are not qualified to take hold of the world.
及其有事。

不 足 以 取 天 下

◆ The actions of those who learn daily increase.

A : literally, the action of those who *Do* daily *decrease* 事
does not *ordinarily* [mean] *interfere*; this is assumed by
Decreasing [them] *und* again Decreasing,
reflection from the previous line.

◆ Use non-action, and nothing is left *undone*².

Cross-references [not made, become, act]

To take hold of the world², always use non-interference².

◆ When you are *compelled* to *interfere*,
nothing is left *undone* #37 A

non-interference : #57, #63 [have, possess]

◆ Then you are not qualified to take hold of the world².

#29, #57, #59, #61

by using non-interference : #57

Chapter Forty Nine

The sage does not have a constant heart/mind,
Thus the 100 families' heart/minds become his heart/mind.

He who is virtuous, I am also virtuous to him.

He who is not virtuous, I am also virtuous to him.

Because De is virtue.

德 善 •

He who is honest, I am also honest with him.

He who is not honest, I am also honest with him.

Because De is honesty.

德 信 •

The sage lives in the world, gathering it all in.

And so he serves the world, merging with their
[焉] 為天下漚其心
heart/minds

百姓皆注其耳目

The 100 families pay attention to their ears and eyes,

And the sage treats them all like his children.

The sage² does not have a constant heart/mind,

A : compare the 100 families *he to the one who takes his life*;
“gathering” is used for consistency with #36; the repeated

◆ *flow* implies “twos”, I am *complete* *ness*

B : this *He who* has been translated in many ways, mainly, due to the
fact that the symbol ◆ “merges” can also mean “muddled” or

“whole”; ◆ *其* (his/their) could be referring to the sage or to

the 100 families; the choices made here are consistent with

◆ He who is not honest, I am also honest with him.

the first two lines of the chapter

C : compare to #12, where the sage does not act on what he

◆ The sage² *lives* in the world², *gathering it all in*²A.

sees

[inhale inhale]

D : a child 'society' seems this inferior manner with the gatory
 ("treats them all like child heart" which seems out of character)
 in 100 if in this night days #42 where there is a good man
 ♦ And the sage treat? (literally like [fish] children.

Cross-references

100 families : #5, #17

one who is not virtuous : #27, #62, #81

serve the world : #13, #39

baby/infant/child : #10, #20, #28, #55

Chapter Fifty

出生入死

Between coming out into life and entering death,

Followers of life are 3 in 10.

Followers of death are 7 in 10.

People whose lives are merely moving them towards the

人之生動之死地

Are also 3 in 10.

亦十有三

Now (•) 夫何故?

Because they live life for its substance.

以其生之厚

蓋聞善攝生者

But I have heard that he who is skilled at taking in life

Can travel the (mountain) 行不遇兕虎

Can enter a battle not wearing armor or weapons.

The rhino has no place to thrust its horns,

The tiger has no place to use its claws,

The weapon has no place to show its blade.

虎無所措其爪

兵無所容其刃

Now (•) what is the reason?

Because for him there is no place of death.

(•) 夫何故?

以其無死地

♦ Between coming out into life and entering death,

♦ Followers of life are 3 in 10. Or one who agrees with a particular way of looking at things

♦ Followers of death are 7 in 10. Interpreted as "13", possibly referring to the 4 limbs and 9 openings of the human body,

but people using “B is life” [merely] following those discards 9 that
 of 10 people of death the remaining lines seem to talk about the
 Are also 30th [presumably sage-like] person [10 has 3]
 C : there are many differences in interpretation of this phrase (and
 the entire sentence) they live in life for its substance “Path” is the
 end. But I have heard that you have a way of life skilled at seeking an eternal
 life in a cave in the mountains and do not want to be behind the
 “poor of death” but the entire meaning in other versions come
 from WB and HSG and are technically [amorphous] they
 point to the same place, but the differences that is a bird like following
 The tiger has no place where living for the “substance” [employ]
 appear. The heaven of things, and #75, to achieve its ideal thing
 E : compare to #49, where that is the “gather” in the world”; the
 last part of the sentence for him there also no place of death. “he who
 has virtue and takes in life”

Cross-references

die/death : #6, #33, #42, #67, #74, #75, #76, #80

follower of life and follower of death : #76

substance : #38, #55, #75

Chapter Fifty One

道生之, De creates them,
德畜之, De raises them,
Things shape them,
Circumstances complete them.

勢成之
Thus among the ten thousand creatures,
There are none who do not respect Dao and honor De.

莫不尊道而貴德

莫不尊道而貴德
Now : there is no one who commands this,
Yet it is always naturally so.

(•)夫莫之命•

Therefore : Dao creates them, De raises them.

而常自然•
Leads them, nourishes them,
(•)故道生之德畜之
Shelters them, heals them,
Supports them, protects them.

長之育之
Creating but not possessing,
Acting but not concerned with the results,
Leading yet not governing –
This is called deep and mysterious De.

生而不有•

為而不恃•

長而不宰

是謂玄德

◆ Dao Notes them,
A : Hatcher claims ◆ Dao 覆 (poison them), can also mean its
opposite, hence “healing”
Things shape them,

Circumstances complete them.

[conditions, situations]

◆ Thus naturally so #17, #23, #25, #64
There are none who do not respect Dao and honor De,
acting but not concerned #2, #10, #77
leading yet not governing : #10
mystery : #1, #6, #10, #15, #27, #56, #62, #65 [they]
Now : there is no one who commands this,
deep and mysterious De; #10, #65
Yet it is always naturally so.

Therefore : Dao creates them, De raises them.

◆ Leads them, nourishes them,

◆ Shelters them, heals ^A them,

[booth, pavillion, rest house] [poison(ous)]

◆ Supports them, *protects* them.

[cover,screen]

◆ Creating but not possessing,

◆ Acting but not *concerned with* [the results],

[depend upon,rely upon]

Leading yet not governing –

◆ This is called *deep and mysterious* De.

Chapter Fifty Two

The world had a beginning,
Which can be considered the mother of the world.

Once you have realized its mother,

You then know her children.

Once you know her children,

Return to and maintain their mother.

When the self disappears, there can be no danger.

Block your senses, close your gateway –

All your life you will not struggle.

Open your senses, be successful in your duties –

All your life you will not have relief.

Seeing the insignificant speaks of insight.

Maintaining softness speaks of strength.

Use your brightness to return to your insight.

Do not lose your self in misfortune.

This is called practicing the ever-constant.

無遺身殃

是謂習常

◆ The world ~~had~~ a beginning,

◆ Which ~~can be considered~~ the mother of the world².

◆ Once you ~~have realized~~ the mother, constant practice
the symbol for “practice” is in ~~stead of~~ ^{stead of} ~~gain and~~ ^{gain and} ~~you~~ ^{you} ~~and~~ ^{and}
MWD/A; since ~~“the ever-constant”~~ doesn’t make

◆ Once you ~~know the children~~ translated this way [now
that]

◆ Return to ~~and maintain~~ their mother.

◆ When the ~~self disappears~~ ^{self disappears} ~~there can be~~ no danger.

Block your senses and close the windows #25 [his] [his]

◆ All selfr. #7e, #9u, #13l, #16s, #26g, #44, #54, #66

no danger : #16fe#25,2#32,di#44ent,hard work]

Open when the self disappears, the in can be cut in half. #116

All your life you ate ill and have grief, #56 [lifelong²]

◆ Seeing the insignificant speaks of our gateway [w#56, sight]

returning Maintaining softness, speaks of strength, #4,

◆ Use *your* brightness to return to *your* insight.

soft : #10, #36, #43, #55, #76, #78 [his] [his]

strong : #3, #29, #30, #33, #36, #55, #67, #78

Do not lose your self in misfortune.

This is called practicing the *ever-constant*.^A

Chapter Fifty Three

If I correctly use the finest bit of knowledge that I possess

While travelling on the great Way,

It is only walking off the path that I need to fear.

The great Way is extremely even,

But the citizens **大道甚夷** are fond of side paths.

Although the royal court is very well-kept,

The fields are **朝其除** very overgrown with weeds,

The granaries are very empty.

While at the court they wear refined multicolored silks,

倉庫 Carry sharp swords.

Stuff themselves with drink and food.

And have an excess of wealth and goods.

This is called 獸飲食 • robbery and extravagance,

財貨有餘

初 頁 目 次

是謂盜夸

非道也哉(●)

If I correctly use the tiniest Notes of knowledge that I possess

A : compare Whitefish with “son of the Dutchman knotted”

B: a play on words, sign of 盜 (robbery) that is used to fear

◆ The great Way “dao” is extremely even, A

But the citizens are fond of [side] paths.

◆ [Although] the royal court is very *well-kept*,

great Dao : # [16, #34, wipe out] *clean*]

◆ The fields are very overgrown with weeds,

◆ The granaries are very empty.

[While at the court] they wear refined {formal}

multicolored silks,

◆ Carry sharp swords,

Stuff themselves with drink and food, [satisfy, satisfy]

◆ And have an excess of wealth and goods.

This is called robbery^B and extravagance,

◆ Not Dao, indeed! !

Chapter Fifty Four

That which is well established is not uprooted.

That which is well embraced is not abandoned.

Thus children and grandchildren offer sacrifices, and so

子孫以祭祀不輟

修之——身其德乃(真)

Cultivate it in the self – your De will then be true and real.

修之——家其德乃餘

Cultivate it in the family – its De will then be more than

修之——鄉其德乃長

Cultivate it in the village – its De will then be long.

修之——國其德乃豐

Cultivate it in the nation – its De will then be abundant.

修之——天下其德乃普

Cultivate it in the world – its De will then be everywhere.

(•)故以身觀身

Therefore : use your self to contemplate the self.

以家觀家

Use your family to contemplate the family.

以鄉觀鄉

Use your village to contemplate the village.

以國觀國

Use your nation to contemplate the nation.

以天下觀天下

Use the world to contemplate the world.

吾何以知天下然哉(1)?

How do I then know the world is like this?

By means of this.

以此——

◆ That which is well established is not uprooted.

A : this line seems to merely be a “for example”; the main point of the first two lines [skillfully] inues with the “cultivate”

◆ That which is well embraced is not abandoned.

B : presumably, De; but the original Chinese just says “it”, so

(skillfully)

CF which children and grand children of officers sacrifices, “and so”

meditation, with the dissolution of *Deva* into a concept
true indeed to see things as they really are [his]

DCultivates in the family its Dwellphenomenon, the previous thing enough observing the world in front [superfluous, excessive]

◆ ~~Chingato fitha~~ ~~DDJihago~~ ~~satsa~~ ~~Dingill~~ ~~then~~ ~~lost~~ ~~doredef~~.

Cultivate it in the nation – its De will then be abundant.

Cultivate it in the world's densest forest then be everywhere.

There's only one self. ~~There's only one self.~~

how do I thus know... : #21, #57 [observe]

◆ Use [your] family as the #2, the #5 Family.

[observe]

Use [your] village to *contemplate* the village. [observe]

◆ Use [your] nation to *contemplate* the nation. [observe]

◆ Use the world² to *contemplate* the world². [observe]

◆ How do I thus know the world² is like this ?

◆ By means of this^D.

Chapter Fifty Five

He who embodies the substance of De

Can be compared to a newborn child :

Wasps, scorpions, snakes, and serpents do not sting him,

Fierce beasts do not seize him,

Birds of prey do not catch him,

His bones are weak, his muscles are soft, yet his grasp is

firm and strong.

He has not yet entered the union of female and male, yet his

penis rises

He has the utmost essence, indeed!

He cries the entire day yet does not get hoarse.

He has the utmost harmony, indeed!

和之至也(•)

Knowing harmony speaks of the ever-constant.

Knowing the ever-constant speaks of insight.

Benefitting life speaks of good fortune.

Heart/mind making Qi speaks of strength.

益生曰祥•

When creatures are robust, old,

物壯則老

That which is "not Dao" has an early finish.

謂之不道•

不道早已

◆ He who embodies the substance of De

The substance compared to a newborn child GUO

Wasps, scorpions, snakes, and serpents do not sting him,
meaning, as the First has said, have both positive and negative
Birds of prey do not catch him, interpretations

[seize, catch, take hold] [roll around with hand]

◆ His bones are weak, his muscles are soft, yet his grasp is
substantial *foen* #38, #50, #75

He has not yet entered the union of female and male, yet his
penis rises newborn infant : #10, #20 [the man's genitals]

◆ He has the weak #30, #29, #36, #40, #76, #78 [extreme, most]

◆ He cries the entire day yet does not get hoarse.

◆ He has strong #20, #10, #30, #36, #52, #63, #78, [most]

◆ Knowing harmony speaks of the ever-constant.

◆ Knowing the ever-constant speaks of insight [with insight]

◆ Benefitting life speaks of good fortune. A

when creatures are robust but old : #30

“not Dao” is a special luck. [sh : #30]

◆ Heart/mind making Qi speaks of strength.

◆ When creatures are robust but old,

◆ We call them “not Dao”.

[That which is] “not Dao” has an early finish.

Chapter Fifty Six

He who knows does not speak;

He who speaks does not know.

知者不言。
言者不知。

Block your senses, close your gateway.

Blunt your sharpness,

Loosen your tangles,

Soften your brightness,

Be the same as the dust of the world.

This is called a deep and mysterious sameness.

塞其兌，閉其門。
挫其銳，
解其紛，
和其光，
同其塵。

Therefore : you can not gain it and be friendly,

(Can) not gain it and unfairly benefit,

Can not gain it and cause harm,

Can not gain it and have high rank,

Can not gain it and be wealthy.

不可得而利。

不可得而害。

不可得而貴。

Therefore you become valuable to the world.

不可得而賤。

(•)故為天下貴。

◆ He who knows does not speak;

A : He who speaks does not know as

◆ Block your senses, close your gateway [his] [his]

Block your senses, where the sage imparts wisdom [his]

◆ Loosen your tangles^A, dazzle

C : according to Waley, “this is a metaphor for the “noise

Soften your brightness^B of everyday life”

D : there is no noun in the original Chinese, so you decide

◆ Be [you] the same as what is of the world C. [his]

E : “it (what is called) is in the previous lines” would just as

◆ Therefore : you can not gain it and be friendly,

[love,in favor

Cross-references

- ◆ Can not gain it, and be friendly,
block ◆ Can not gain it and be friendly way : #52
- ◆ Can not gain it and cause harm,
◆ Can not gain it and have high rank,
- ◆ Can not gain it and the brightness : #4 [worthless]
- ◆ Therefore you must be the world's #4 to the world².
mystery : #1, #6, #10, #15, #27, #51, #62, #65
mysterious sameness : #1
no harm : #35, #58, #60, #66, #81
being valuable : #62, #70
therefore become valuable to the world : #62

Chapter Fifty Seven

Use honesty and justice when governing a nation.
Use strange and unusual tactics when commanding troops.
Use non-interference to take hold of the world.
How do I know it is like this?
By means of this.
吾何以知其然哉(●)
以此
The world has many prohibitions and taboos,
And the citizens become poorer.
The citizens have many sharp tools,
And the nation and the families grow in confusion.
The people have too much knowledge and cleverness,
And strange things begin to increase.
Matters of law are increasingly proclaimed,
And more thieves and bandits exist.
[而]奇物滋起
Therefore the sage says –
I use non-action, and the citizens naturally transform.
I cherish stillness, and the citizens naturally become
(●)故聖人云
I use non-interference, and the citizens naturally become
wealthy.
I am without-desire, and the citizens naturally return to the
state of the uncarved block.

我無欲而民自樸•

Use honesty and justice when governing a nation.

Use strategy and nobility at [tactics] when commanding troops².

- ◆ Use non-interference² to take hold of the world².

How honest and just it is like this!

By, strange and unusual : #58

- ◆ The world² has interference² in its taboos, possess or take hold of the world or nation :

[a] #29, #48, #59 and #61

- ◆ And the citizens do interfere [more] poorer.

- ◆ The citizen has many #49, #50, #51, #52, #53, #54,

And the nation mad in families #29, #54 in confusion.

The people have to learn to know ledge and cleverness,

- ◆ And starting evil begins to increase.

Matters of law thieves and bad things to be named,

the sage says : #48 [made known]

And more #29, #37, #38, #43, #48, #63, #64

still there #16, #17, #26, #35, #45, #61

- ◆ I use non-action, and the citizen naturally transform.

- ◆ I cherish the old, and the #15, #19, #28, #32, #37 become

honorable and block brings without-desire : #37 of]

- ◆ I use non-interference², and the citizens naturally become wealthy.

I am without-desire, and the citizens naturally [return to the state of the] uncarved block.

Chapter Fifty Eight

If their government is very restrained,
 Its citizens will be very genuine and honest.
 If their government is very observant and alert,
 Its citizens will be very black and deficient.

其民缺缺
 Misfortune! is that which good fortune leans on.
 Good fortune! is that which misfortune lies on.

禍兮福之所倚。
 福兮禍之所伏
 They do not know their limits.
 孰知其極
 Honesty and justness returns, becoming strange and
 其無正.

Virtue returns, becoming weird and strange.

善復為妖
 The confusion of the people –
 人之迷
 Its days have indeed been everlasting.

其日固久
 thus, the sage
 是以聖人
 Is honest and does not divide,
 方而不割
 Is honorable and does not injure,
 廉而不虧
 Is straightforward and does not indulge in excess,
 直而不肆
 Is bright but does not dazzle.

光而不耀

- ◆ If their government is [very] restrained,
 The very's in the first four lines ~~is not repeated~~ ^{is not repeated}
 Its citizens ~~will be [very] genuine and honest~~ ^{will be [very] genuine and honest} 2A.
- A : even though ~~has made~~ ^{has made} ~~every~~ ^{every} ~~in~~ ⁱⁿ ~~heret~~ ^{heret} ~~this~~ ^{this} ~~comes~~ ^{comes} from
 Its citizens will be [very] ~~black and deficient~~ ^{black and deficient} 2.
- B : ~~misfortune is that which good fortune leans on~~ ^{misfortune is that which good fortune leans on} ~~Because~~ ^{Because}
 of ~~good fortune is that which misfortune lies on~~ ^{good fortune is that which misfortune lies on} ~~the~~ ^{the}
- ◆ ~~Who~~ ^{Who} ~~know~~ ^{know} ~~the~~ ^{the} ~~either~~ ^{either} ~~translation~~ ^{translation} ~~given~~ ^{given} ~~he~~ ^{he} ~~at~~ ^{at} ~~most~~ ^{most} ~~extreme~~ ^{extreme}]
 “neutral”, say ~~the~~ ^{the} ~~only~~ ^{only} ~~that~~ ^{that} ~~they~~ ^{they} ~~depend~~ ^{depend} ~~on~~ ^{on} each other
- C : literally ~~How~~ ^{How} ~~is~~ ^{is} ~~extreme~~ ^{extreme} ~~in~~ ⁱⁿ ~~practice~~ ^{practice} ~~actually~~ ^{actually} ~~becoming~~ ^{becoming} ~~use~~ ^{use} of “to
 what extremes they ~~will~~ ^{will} ~~go~~ ^{go}” and ~~thus~~ ^{thus} ~~will~~ ^{will} ~~they~~ ^{they} ~~go~~ ^{go}”;
- ◆ Virtue returns ~~becoming~~ ^{becoming} ~~weird~~ ^{weird} ~~and~~ ^{and} ~~strange~~ ^{strange}.
- D : this symbol ~~is~~ ^{is} ~~the~~ ^{the} ~~confusion~~ ^{confusion} ~~of~~ ^{of} ~~the~~ ^{the} ~~people~~ ^{people} ~~is~~ ^{is} ~~upright~~ ^{upright}”,
- ◆ Its days have ~~principles~~ ^{principles} ~~and~~ ^{and} ~~ethical~~ ^{ethical}.
- E : compare to #28 where the “~~great~~ ^{great} ~~standing~~ ^{standing} ~~for~~ ^{for} ~~along~~ ^{along}
 divide” (also ~~intention~~ ^{intention} ~~to~~ ^{to} ~~the~~ ^{the} ~~sage~~ ^{sage})

F : every source has this that symbol, but three of them mean “to shine ◆ Is direct ◆ Is direct ◆ Is direct” making a majority in meaning; compare them to the doctrine of “display” in #22,
 ◆ Is straightforward #47 and #70 #77 not indulge in excess,
 Is bright but does not dazzle F.

Cross-references

observant and alert : #20

returning : #14, #16, #19, #20, #22, #25, #28, #34, #40,
 #52, #60, #64, #65, #80

honest and just, strange and unusual : #57

no harm : #35, #56, #60, #66, #81

Chapter Fifty Nine

When governing people or doing heaven’s duties,
 It is better to be sparing.

治人事天
 莫若嗇

Now : only when you can be sparing,

() 夫唯嗇
 是謂早服

Early acceptance is called doubling your accumulation of

早服謂之重積德

With a doubling accumulation of De,

重積德

Then everything can be overcome.

則無不克

When everything can be overcome,

無不克

Then no one knows your limits.

則莫知其極

When no one knows your limits,

莫知其極

You can possess the nation.

可以有國

Possessing the mother of the nation,

可以長久

You can forever endure.

有國之母

This is called having a deep source and a firm foundation,

可以長久

The Way of long life and enduring sight.

是謂深根固柢

長生久視之道

◆ When governing people or doing heaven’s duties,

◆ It is better to be most literal translation; (Giles has [stingy, thrifty])

Now : Thus you are prepared [stingy, thrifty]

This is really “early extreme” in the sense of “to

Early extreme is called a “doubling” or “how far accumulation” of

De. compare to [the 58] convinced, serve] [his]

With a double accumulation of De,

Then everything² can be overcome.

Who can take hold of the book of promotion :

Then no one knows [his] #29, #48, #57, #61 [his]

mother [his] #20, #35, #52

◆ When no one knows *one's* *life* : [his] [utmost, extreme]

◆ You can² possess the nation.

◆ Possessing the mother of the nation,

◆ You can² forever *endure*. [for a long time]

This is called having a deep source and a firm foundation,

◆ The Way of long life and *enduring* sight. [for a long time]

Chapter Sixty

Governing 治大國若烹小鮮 small fish.

以道莅天下

Because Dao is present in the world,

其鬼不神

Its ghosts do not have spirit.

非其鬼不神。

Not that its ghosts do not have any spirit,

其神不傷人。

But their spirit does not injure people.

非其神不傷人。

Not only does their spirit not injure people,

聖人亦不傷人。

The sage also does not injure people.

夫兩不相傷

Now : since 故德交歸焉 each other,

Therefore their De merges and returns!

◆ Governing a great nation is like cooking a small fish.^A

A : compare Dao to the first in the world² previous

chapter and it is ghosts do not have spirit^B long been

speculation that this ghost should not have [pre] spirit chapter;

however, the Daoist explicitly does not injure people in GUO

#59, and GUO does not say spirit in this chapter people

this little sage also does not injure people fish by

◆ Looking at this is why do not injure each other.

◆ Therefore their De *merge* and returns !

B : first – the “it” is literal, pre[inter]jects each other [the same]’s

ghosts”; second – “ghosts” is the most literal, general term,

but this could also be referring to demons (or possibly to souls of the ancestors); third – “spirit” might be better thought of in this chapter as “spiritual power”, *thus this line seems to be saying that ghosts do not have any power in the world*; this and the next few lines can be translated in many different ways, due to the multiple meanings of the symbols for “ghost” and “spirit”, and the lack of any reasonable context – *perhaps these lines were addressing some lost ancient scholarly debate or common cultural belief?*

Cross-references

no harm : #35, #56, #58, #66, #81

returning : #14, #16, #19, #20, #22, #25, #28, #34, #40,
#52, #58, #64, #65, #80

De and returning : #28, #65

Chapter Sixty One

A great nation is like the west place, water can flow –

大國者下流。天下之交。

The merging place of the world,
The female of the world.

天下之牝。

The female always uses stillness to conquer the male.

牝常以靜勝牡。By using stillness, she becomes lower-than.

以靜為下。

Therefore : (•) 故大國以下小國

Then it takes hold of the small nation.

則取小國

If a small nation is lower-than a great nation,

小國以下大國

Then it is taken hold of by the great nation.

則取[於]大國

Therefore : sometimes one nation is lower-than in order

(•) 故或下以取。

to take hold of.

Sometimes one nation is lower-than and then it is taken

或下而取

大國不過欲兼畜人

A great nation merely desires to combine livestock and

小國不過欲入事人。

夫兩者各得[其]所欲。

A small nation merely desires to get work for its people.

大者宜為下

Now : for both nations to each get that which is their desire,

It is proper for the great nation to be lower-than.

A great nation [it] is like ~~the lowest~~ ^{the lowest} places [water]^A can

A : 流 (flow) has associations with water

B : literally “below place” or “inferior”, here “lower-than”

is used to indicate taking the lower or inferior position in a

relationship (which the female of the world

thing to female always takes it as “taking the lower position”

C : the end of this line can also be translated as “desires to

join and serve people”^B.

◆ Therefore : if a great nation is [thus] lower-than a small

Cross-references

◆ Then it takes hold of the small nation.

◆ If a small nation is [thus] lower-than a great nation,

Then it is taken hold of by the great nation.

◆ Therefore : ~~sometimes~~ ^{one} [nation] is lower-than

in order to take hold of, ^{#29, #48, #57, #59} [maybe, perhaps]

◆ *Sometimes* one [nation] is lower-than and then it is

taken hold of. [maybe, perhaps]

A great nation merely² desires to combine livestock and

people,

◆ A small nation merely² desires to get work for its people.^C

Now : for both *nations* to each get that which is their

desire, [entities]

It is proper for the great *nation* to be lower-than. [entity]

Chapter Sixty Two

That which Dao is the treasure of the ten thousand creatures.

This is the treasure of a virtuous person,
And that which is the protection of a person who is not virtuous.

Beautiful speech can be used in the market,
Respectful behavior can benefit people.

People who are not virtuous,

Why abandon them?

置三公。

Therefore : when inaugurating the offices of heaven,
Or installing the three nobles –

Even if you possessed jade discs the way a team of four horses,

That is not as good as sitting and offering this Way.

What was the ancients' reason that they valued this Way?

有罪以免邪(●)

Seek in order to obtain

(●)故為天下貴

Therefore Dao becomes valuable to the world.

That which Dao is the ^{Notes}obscure mystery^A of the

A : although they are in the ^{thousand cities}thousand cities, rather like what the
[This is] the ^{virtue of a}virtue of a virtuous person,

◆ And that which is the ^{protection of a person}protection of a person who is not
ten thousand creatures

◆ Beautiful ^{speech can be used in the}speech can be used in the market,^B

C Respectful ^{behavior can benefit people}behavior can benefit people be translated as
“honorable ^{deded, increase, augment}deded, increase, augment]

D The ^{people of heaven}people of heaven's virtuous standard phrase referring [to the]

◆ Why abandon ^{them?}them? emperor [their existence]

E ◆ ^{Specifically}Specifically : Dukes (see #32), but the ^{scope of heaven}scope of heaven. In other
chapters, this is interpreted more generally as ^{establishing the}establishing the
position of the Dukes ^{specifically}specifically refers to the highest state

officials, ^{advisors}advisors, or ministers

Even if you possessed jade discs the way a team of four

G : the ^{ironies}ironies, ^{subject in the original}subject in the original. In the ^{see Dao of heaven}see Dao of heaven]

That is not based on this thing and offering this Way.

- ◆ What was the ancient's reason that² they valued this

Cross-reference

mystery : #1, #6, #10, #15, #27, #51, #56, #65

Treasure of #67, #69

Have fault in one while is not by rigorous. #27, #49, #58, #80, #81, #82, #83, #84, #85, #86, #87, #88, #89, #90, #91, #92, #93, #94, #95, #96, #97, #98, #99, #100

- ◆ Therefore in the world become, #32, #37, #39, #40, #80

the ancients/elders : #14, #15, #22, #38, #39, #65, #68

being valuable : #56, #70

therefore becomes valuable to the world : #56

Chapter Sixty Three

Act 為無為

Handle duties with non-interference.

事無事

Taste that which is without-flavor.

味無味

Greatness is insignificant, too much is less.

大小多少

Repay animosity with De.

報怨以德

Plan for the difficult while it is easy.

圖難於其易

Act as the great while it is tiny.

為大於其細

In the world, difficult duties certainly start while easy.

天下難事必作於易

In the world, great duties certainly start while tiny.

天下大事必作於細

Thus the sage in the end does not act great,

是以聖人終不為大

Therefore he can achieve his greatness.

(○)故能成其大

Men who make promises lightly, few will trust.

夫輕諾必寡信

Men who expect most duties to be easy will certainly have

多易必多難

是以聖人猶難之

Thus the sage plans for things to be difficult,

(○)故終無難矣(○)

Therefore in the end he is without difficulty!

- ◆ Act without non-action.

Only the first found duties with one just there are in GUO.

▲ This [that which] is both translated as^A

Greatness is insignificant, too much is less.

- ◆ Repay animosity with De. or

[complaints/resentment/battles] by means of]

Plan for the difficult while because of the response in #35]

about how Daoists regard *while* without flavor” (using the same two symbols in preposition chapters)

But this would be difficult to do certainly easily certainly too many difficult” but is worded in this way due to the lines that precede and follow it

In the world², great duties certainly *start while* tiny.

Cross-reference [arise] [<preposition>]

◆ That is the sage², #37 the end, #43, #48, #57, #64

◆ Therefore for the sage to achieve #48 is #57 greatness.

◆ Men who make a promise lightly, #44 a few will sage plans for *difficulties* : #73

◆ [Men who expect] *most* [duties to be] easy will certainly have many difficulties.^B [too many]

Thus² the sage² *plans* for *things* to be difficult,

[schemes]

[them]

Therefore in the end he is without difficulty !

Chapter Sixty Four

What is peaceful is easy to hold.

What has not yet been revealed is easy to plan for.

What is brittle is easy to shatter.

What is thin is easy to scatter.

Act on it while it does yet exist.

Govern them while they are not yet confused.

A tree too big to embrace is created from the tiniest shoot.

A terrace of nine stories rises from a pile of dirt.

A journey of a thousand miles begins from under the feet.

He who acts runs it.

He who grasps loses it.

He who grasps loses it.

Thus the sage

Does not act, hence he does not ruin.

Does not grasp, therefore he does not lose.

Citizens are always on the verge of achieving their

and taking, yet they can ruin them.

Be as careful in the end as if it was the beginning,

Then you will not ruin your affairs.

慎終如始
則無敗事。

Thus the sage
Desires to not desire,

Does not value rare goods,
Learns to not learn.

不欲
不貴難得之貨

He returns to that which everyone else has passed over,
Thus helping the ten thousand creatures to be naturally so,

復衆人之所過。

以輔萬物之自然

而不敢為。

◆ What is peaceful is easy to hold. [it]

A : in which the Chinese characters were made by paths cut into in their sides, leading up to [it] from the bottom

◆ What is which is the surrounding land [it] fall apart

B Whereas the Chinese characters were written, a 里 was probably

◆ Act on it while you are about 1/2 of a mile [preposition]

C : this line is intentionally left ambiguous as to whether it is the sage or the creatures that do not dare to act, as it is also

ambiguous in the original Chinese

[preposition]

◆ A tree [is] too big to embrace² is created from the tiniest shoot. Cross-references [least] [tip,end]

A terrace^A of nine stories rises from a pile of dirt. he who acts, ruins it : #29
he who grasps, loses it : #29

non-action : #2, #3, #37, #38, #43, #48, #57, #63
A journey of a thousand miles^B begins from under the rare goods : #3, #12

feet. returning : #14, #16, #19, #20, #22, #25, #28, #34, #40, [travel]

◆ He who acts, ruins it, #52, #58, #60, #65, #80

◆ He who grasps, loses it, naturally so : #17, #23, #25, #51

◆ Thus- the sage, not daring to act : #3, #67, #69

◆ Does not act, therefore he does not ruin.

◆ Does not grasp, therefore he does not lose.

Citizens are always on the verge of achieving their undertakings², yet they ruin them. [almost]

Be as careful in the end as if it was the beginning,

Then you will not ruin your affairs.

◆ Thus² the sage² :

◆ Desires to not desire,

◆ Does not value rare² [a] goods,

◆ Learns to not learn.

He returns to that which everyone² else [they] has
passed over
Thus helping the ten thousand creatures [them] to be
naturally so²,
Yet not daring to act.^C

Chapter Sixty Five

The virtue of the ancients (they who acted in Dao),
 Did not use it to enlighten the citizens,
 But would have used it to keep them ignorant –
 The citizens are hard to govern
 Because they have too much knowledge.

Therefore : using knowledge to govern the nation

(9) 故以知治國

Not using knowledge to govern the nation

Is the good fortune of the nation.

He who has knowledge of these two also has them as

國之福.

知此兩者亦稽式.

To always understand these examples –

This is called deep and mysterious De.

Deep and mysterious 是謂玄德!

That when creatures return, it returns with them!

Then they reach the greatest harmony.

玄德深矣遠矣(●)

與物反矣(●)

—— 乃至大順

◆ The virtue of the ancients (they who acted in Dao),

A : ignorant did not use good things in the citizens, the sage is foolish (using the same symbol insight)

B : Only WB and HSG have the Confucian term “Wisdom” here, making these sentences anti-Confucian

C : as in #25 “The citizens [see the year] are hard to govern”; Because they could also be translated as B.

Therefore That is knowledge to govern return
 Is the bane of the nation. [evil]

Not using knowledge to govern the nation
 the ancients is the good fortune of the nation. #11, #15, #22, #38, #39, #62, #68

◆ He who has knowledge of the ancients: #15 has [them as] he who “possesses Dao” #15, #23, #24, #31, #77

To citizens are hard to govern examples² –
 This is called deep and mysterious De. #6, #10, #15, #27, #51, #16, #62

◆ Deep and deep and mysterious De is so profound #10, #51
 ◆ Things not creatures! Return, #22 returns together with #40

#52, them #60, #64, #80

Then they reach the great returning. #28, #60

[go along with #35 same direction, agreeable]
remote and returning : #25

Chapter Sixty Six

The reason that rivers and seas can act as kings of the 100

valleys
Is because they are good at being lower-than them.

Therefore (一)故能為百谷王

是以[聖人]

Thus the sage :

In desiring to be above the citizens,

He must by means of his speech be lower-than them.

In desiring to be before the citizens,

He must by means of his self be behind them.

必以身後之

是以聖人

Lives above them but the citizens are not burdened.

Lives in front of them, but the citizens are not harmed.

Thus the world is pleased to promote him, and does not

是以天下樂推而不厭。

以其不爭。

Because he does not strive,

Therefore (二)故天下莫能與之爭。

The reason that² rivers and seas [they] can act as kings of
A : literally “below”, “under” the 100 valleys¹, here “lower-than”
is used to cause them taking good at being lower in a position in a
relationship (while in ancient times of the 100 valleys better
thing to do); Lau trans² Thus² the sage taking the lower position”

In desiring to be above the citizens,

He must by means of his speech be lower-than them.

In desiring to be before^C the citizens,

He must by means of his self be behind them.

valley : #61, #112, #28, #32, #39, #41

Lives above them but the citizens are not burdened.

before/behind others : #7, #67 [heavy]

Lives self from #7 of them, but the citizens are not harmed.

Thus² the world is pleased¹ #35, #56, #68, #60, #118

not time of leadership #72

no striving #3, #8, #21, #68, #73, #81

◆ Therefore in the world, he was the only one who stood against him. #23
him. [together
with]

Chapter Sixty Seven

天下皆謂我大
In the world all say I am great.
But do not seem to be like everyone else.
Now : only because I am not like everyone else, therefore I
(●)夫唯(不肖故能)(大)。
(夫) can be equal (大) •
If I was like everyone else,
Long ago! I would have become insignificant, indeed!
久矣其細也(●)
(●)夫我有三寶 –
Now (●) I possess three treasures –
Hold and maintain them.
持而保之。
The first is called compassion,
一曰慈。
The second is called economy,
二曰儉。
The third is called not daring to act first in the world.
三曰不敢為天下先。
With compassion, you can therefore be brave.
With economy, you can therefore expand.
By not daring to act first in the world,
Therefore you can achieve the capacity for leadership.
不敢為天下先
(●)故能成器長。
At present, people abandon compassion but also try to be
今舍慈且勇。
Abandon economy but also try to expand,
舍儉且廣。
Abandon being behind but also try to be first –
舍後且先。
死矣(●)
Now : when compassion is used in war, the consequence
(●)夫慈以戰則勝
(夫) is victory.
When it is used for protection, the consequence is strength.
以守則固。
When heaven would help you,
天將救之。
Using compassion it protects you.
以慈衛之。

In the world², ~~Not~~ say I am great, A
A : this ~~may~~ ~~do not~~ ~~contribute~~ ~~but~~ ~~the~~ ~~sign~~ ~~described~~ ~~as~~
being ~~great~~ ~~only~~ ~~because~~ ~~of~~ ~~man~~ ~~and~~ ~~of~~ ~~value~~ ~~even~~ ~~for~~ ~~the~~ ~~city~~, WB
and HSG changed ~~edit~~ ~~it~~ ~~and~~ ~~the~~ ~~next~~ ~~four~~ ~~lines~~ ~~to~~ ~~read~~
◆ If [I was] ~~2~~ ~~called~~ ~~every~~ ~~one~~ ~~else~~ ~~is~~ ~~great~~,

Long Ago ~~it would have to be like [anything else]~~.
indeed w : only [because it is] great, therefore ~~it does~~
not seem to be like [anything else].

Now If ~~it poses like [anything else]~~,

Long ago ~~it would have become insignificant,~~

◆ The first is called ~~incom~~passion*,

WB ◆ ~~The wisdom of saying the sage~~ is great to Dao is
great in #34; also note ~~[that he frugal]~~ everyone else, not the

◆ The third is ~~called not daring to act~~ first D.

B : ◆ ~~W20~~ compassion* can be for a sage like

◆ ~~Why not also, this and the other, are [translated in]~~
many different ways because 𠄎 (“seem”, “resemble”) sounds

the same as a different symbol meaning “small”, and so is
sometimes interpreted that way, and because 不 𠄎 can also
mean “unworthy” but also try to be

C : this sentence comes from MWD/B for consistency with
Abandon ~~economy~~ but also try to expand E, [thrifty, frugal]
the previous lines

D : ~~presumably like the lead, rule, etc.~~, compare to #7 and

#66 about being behind to be first

Now : when ~~compassion*~~ is used in war, the consequence
E : ~~this could be referring to expanding your territory or~~
kingdom.

◆ When it is used for protection, the consequence is

Cross-strength

When heaven would help you ~~treasures~~ : #62, #69 [him]

Using compassion* it protects you ~~not daring to act~~ : #3, #64 [him]

before/behind others : #7, #66

die/death : #6, #33, #42, #50, #74, #75, #76, #80

strong : #3, #29, #30, #33, #36, #52, #55, #78

Chapter Sixty Eight

He who is good at being a scholar is not militant.

He who is good at war does not get angry.

He who is good at conquering the enemy does not engage

He who is good at making the people arts lower-than

This is called the De of not striving.

This is called the power of making use of people.

This is called joining the elite of heaven's ancients, indeed!

◆ He who is good at being a scholar is not militant.

A : literally “below”, “under”, or “inferior” [where all words that]

is used ◆ He who is good at war does not get angry in a
role of a superior (good at war, ancient Chinese slavery does not the better
thing to do); Lau trans [slavery, as attacking the low, participation]

◆ He who is good at making the people arts lower-than^A

This is called using the power of people

but based on this is called the De of not striving which has no such

This is called the power of making use of people.^B

C : this is a rule of joining the elite of heaven's ancients, indeed! difficult to
parse, and C can be translated in many [different] ways]

Cross-references

scholar : #15, #41

lower-than : #61, #66

no striving : #3, #8, #22, #66, #73, #81

the ancients/elders : #14, #15, #22, #38, #39, #62, #65

Chapter Sixty Nine

Those who command troops have a saying :

I dare not act like the master, but instead act like a guest.

Dare not advance an inch, but instead retreat a foot.

This is called marching without marching,

Seizing without using your arms,

Routing without having an enemy,

Defending without using weapons.

There is no misfortune greater than underestimating the

禍莫大於輕敵

By underestimating the enemy, I nearly lose my treasures.

輕敵幾喪吾寶。

Therefore : when arms on opposing sides are evenly

[則]哀者勝矣。

Then they who mourn will be victorious!

Those who command Notes 2 have a saying :

◆ I dare not was like the length, very close to a kick in the

But not advance a unit of length, but very close to one foot B.

C This is called *machings* without *machings*;

English synonym for “weapons”; this and the next two lines

can be translated in many ways due to their terseness

Rolling without using your arms, [throw] out]

Defending without using weapons. [the sources for]

This line and the next so WP and HSG are taken as the

“standard”. Each later source made changes to try to turn it

into something that made sense!

F : presumably, mourning the need to fight and/or the death it

involves; compare to #31, where war is compared to dwelling

Therefore : when armies on opposing sides are evenly

matched, [similar, like each other, comparable²]

Then they who mourn will be victorious !

not daring to act : #3, #64, #67

treasures : #62, #67

Chapter Seventy

吾言甚易知。

Very easy to practice.

But there is no one in the world who can understand them,

[而]天下莫[之]能知。

莫[之]能行。

My words possess a lineage,

My duties possess a ruler.

事有君

Now : only because I am without knowledge,

Thus I am not understood.

Those who understand me are rare,

Consequently I and my words are valued!

則我者貴[矣。]

Thus the sage wears coarse cloth, but carries jade in his

是以聖人被褐[而]懷玉

◆ My words are ~~very~~ easy to understand,
 A : “My” is ~~easy~~ ~~no~~ ~~of~~ ~~here~~ ~~from~~ the first line, but could just as
 reasonably be left out, or “All” substituted
 B : there is no subject in the original Chinese, so this could
 also be saying “only because [the previous two lines] is not
 understood”, but because 無知 (without-knowledge) is
 specifically used, it is translated in this way
 [they] [they] [they]

◆ [My]^A words possess a lineage,
 [My]^A duties possess a ruler,
 no one who can practice this : #78
 ◆ Now : only because [I am]^B without-knowledge,
 being valuable : #56] #62
 ◆ Thus² I am not understood.

◆ Those who understand me are rare,
 Consequently I am one who is valued !
 ◆ Thus² the sage² wears coarse cloth, but carries jade
 in his heart.

Chapter Seventy One

Knowing that you do not know is honorable!
 Not knowing that you know is a sickness!
 不知知病[矣(·)]

Now : (·) ~~only~~ when you are sick of sickness,
 you are not sick.
 是以不病

聖人不病。
 The sage is not sick
 以其病病。
 Because he is sick of sickness.
 是以不病。

Knowing that you do not know is honorable !
 The ~~not~~ ~~know~~ ~~that~~ ~~lines~~ ~~are~~ ~~sick~~ ~~MSD~~’s

Now : only when you are sick of sickness,
 This chapter can be ~~translated~~ ~~any~~ ~~other~~ ~~for~~
 terseness and the ~~many~~ ~~ways~~ ~~not~~ ~~sick~~ 病 (disease,

◆ Because ~~sick~~ ~~ness~~ ~~sick~~ ~~of~~ ~~sickness~~.
 ◆ Thus² he is not sick.

“Sickness” here presumably refers to the suffering that comes
 from not following Dao

Chapter Seventy Two

If the citizens do not fear your authority,
Then a greater authority will arrive!

民不畏威 則大威至矣(•)•

Do not ~~disrespect~~ ^{disrespect} their wellings,

Do not ~~displease~~ ^{displease} their good.

無厭其所生

Now : only because you do not despise them,
Thus they will not tire if you.

(•)夫唯不厭

是以不厭

是以聖人

Knows himself but not display himself,
Loves himself but does not ~~dealt~~ ^{dealt} himself.
Therefore he leaves that and chooses this.

自知不自見 自愛不自貴

(•)故去彼取此

If the citizens do not fear [your] authority,

A : possibly ~~then a greater authority will arrive~~ ^{then a greater authority will arrive} ^A

◆ Do not ~~disrespect~~ ^{disrespect} their wellings²,

B : these two ~~symbols could also be translated~~ ^{symbols could also be translated} ^B as “place of birth” or even “parent [the] that have them produce]

◆ Now: ~~only because you do not despise them~~ ^{only because you do not despise them} ^C

the symbol for [they will not tire of] is the same symbol for “tire of”, ~~and this line could~~ ^{and this line could} ^D also be translated as

◆ Knows himself ~~but not display himself~~ ^{but not display himself} ^E but “tire of” is used here because [sh#66] where the citizens do

◆ Loves himself ~~but does not deal with himself~~ ^{but does not deal with himself} ^F

D : ~~presumably, displaying [high ranking respected]~~ ^{presumably, displaying [high ranking respected]} ^G

The ~~preferred leaves that and chooses this~~ ^{preferred leaves that and chooses this} ^H

Cross-references

fear/afraid : #15, #17, #20, #74

citizens do not fear : #74

not tire of leadership : #66

not displaying oneself (showing off) : #22, #24, #47, #77

leaves that and chooses this : #12, #38

Chapter Seventy Three

When your courage lies in daring,
The consequence is killing.
When your courage lies in not daring,
The consequence is survival.

These two choices, 此兩者, sometimes cause benefit, sometimes cause harm, 或利或害.
That which heaven detests 天之所惡, who knows its reasons? 孰知其故?

是以聖人猶難之
The Way of heaven :
Does not strive, yet skillfully achieves its goals.
Does not contend, yet skillfully responds.
Does not summon, yet everything naturally comes to it.
Is certainly unharmed, yet skillfully prepares.

Heaven's net is extremely vast;
It is wide-meshed, yet does not fail.

◆ When your courage* lies in daring,
There are two things in this chapter which do not seem to fit
in with typical Daoist concepts* of heaven conquering
(literally “victory of the color blue” interpreted as “achieving its
goals”) These two oddities, they storming (cause-benefit, and
planning (interpreted as “preparation”) which seems
contradictory to being “natural, peaceful, and doing the path also

◆ That which heaven ~~“plans”~~ heresy and in-
 463 knows its reasons?

At this point, the sage tips his hand for things to be difficult. By definition what heaven (or the gods) “detest[eth] them]

B : this sentence only appears in the later sources, and seems to be a parenthetical addition. The entry of *hugent* technically is in the major division, but it is left out of the final translation above. [victory, beat]

C : this sentence is not really impossible to translate, while the first two are not in WB and HSG everything internally linking the to the definite majority that it is different skillfully appropriate source, and none of their modern translations [make sense, so our translators use a symbol slightly different than that in WB and HSG but pronounced the same way] and finally 2Dow, patient,

first ♦ Does not include WB and VSE are the same naturalak comes to the

defuse "major truth" is different skillfully every other source, and

none of their modern translations [fakewesternism]

translators use a symbol slightly different than that in WB and

HSG but profoundly deafened the same way as all act. Now patient

NSG but pronounced and can be a way of saying, "Zoe, w, patient,

can't it is only the most likely and fiction that could be found

for the first symbol

D : "extremely" is implied by the repeated symbol

Cross-references

the sage plans for difficulties : #63

Way of heaven : #9, #47, #77, #79, #81

no striving : #3, #8, #22, #66, #68, #81

Chapter Seventy Four

If the citizens do not fear death,

How can you use death to frighten them?

Assuming you could ensure that the citizens always fear

death,

And I get hold of those who act strange and unusual and

kill them,

Then who would be daring?

There will always exist an executioner.

Now : to take the place of the executioner to do the

killings.

This is called taking the place of a great craftsman to carve

wood.

Few will not injure their hand!

Few will not injure their hand!

If the citizens do not fear death,

How can you use death to frighten them?

Assuming you could ensure that the citizens always fear

death, is no direct support for it in the original Chinese

And I get hold of those who act strange and unusual and

kill them.

There will always exist an executioner.

Now : to take the place of the executioner to do the

killings.

This is called taking the place of a great craftsman to

carve wood.

Now : of those who take the place of a great craftsman to

carve wood.

Few will not injure their hand !
[rare,infrequent]

Chapter Seventy Five

The citizens are hungry
Because their superiors eat too much of their taxes.
以其上食稅之多。
是以饑

The citizens are hard to govern
Because their superiors are compelled to take action.
以其上之有為。
是以難治。

The citizens take death lightly
Because they seek the substance of life.
以其求生之厚。
是以輕死

Now : only he who has no use for being alive
Is virtuous compared to he who values living.
(.)夫唯無以生為者
是賢於貴生。

The citizens[they] are hungry
A : because he takes up more at the time he does taxes. A then,
so this seems to be something to play on words
The citizens[they] are hard to govern
Because their superiors are compelled to take
action. Because their superiors seek the substance of life,
thus placing the nation at the people, but those who
govern them (we) citizens take death lightly.
D : compare this, where the substance of life is
apparently a good thing, yet death is a bad thing
E : now: 'only he who has no use for being alive
who does not compare to the one who values living' can for
himself

Cross-references

citizens are hard to govern : #65

die/death : #6, #33, #42, #50, #67, #74, #76, #80

citizens do not fear death, take death seriously/lightly :

#74, #80

substance : #38, #50, #55

Chapter Seventy Six

The people are born indeed! soft and weak.

They die (indeed!) hard and inflexible.

The ten thousand creatures, the grass and trees, are born

(indeed!) soft and fragile.

They die (indeed!) hard and withered.

Therefore: that which is hard and inflexible is a follower

of death.

That which is soft and weak is a follower of life.

Thus if a weapon is inflexible, the consequence is defeat.

If a tree is inflexible, then it snaps.

Inflexible and great dwell below.

Soft and weak dwell above.

◆ The people [they] are ~~born~~ (indeed!) soft and weak.

A : “followers” die (indeed!) hard and inflexible.

The ten thousand creatures of looking and things, [they] are

born (indeed!) soft and fragile.

◆ They die (indeed!) hard and inflexible” can

Therefore : that which is hard and inflexible is a follower^A

of death.

That which is soft and inflexible is a follower of life.

Thus² if a weapon is inflexible, the consequence is

defeat². Stingily, this is the same symbol translated in #61,

#66, and #68 as “lower-than (which was a good thing), so in

this case it is the inflexible which is lower-than

Inflexible and great dwell below^C.

Soft and weak dwell above.

soft : #10, #36, #43, #52, #55, #78

weak : #3, #29, #36, #40, #55, #78

die/death : #6, #33, #42, #50, #67, #74, #75, #80

hard : #36, #43, #78

follower of death and follower of life : #50

Chapter Seventy Seven

The Way of heaven, how it is just like stretching a bow?

He who is high is pressed down by it.

He who is low is lifted by it.

He who has excess is reduced by it.

He who does not have enough is filled by it.

有餘者損之。
不足者補之。
The Way of Heaven

Reduces what has excess and fills what does not have

損有餘而補不足

The Way of people, on the other hand, is not like this,
And takes from those who do not have enough in order to
offer it to those who have too much.

孰能有餘(而)奉[於]天下

Who can have too much and offer it to the world?

Only he who possesses Dao.

是以聖人
為而不恃

Acts, but is not concerned with the results.

Accomplishes his tasks, but does not dwell on them.

He does not desire to display his virtue.

功成而不處。
其不欲見賢。

The Way of heaven, how it is just like stretching a bow ?

He who is high is pressed down by it.

He who is low is lifted by it.

He who has excess is reduced by it.

He who does not have enough is filled by it.

Reduces what has excess and fills what does not have

enough. and not dwelling on them : #2, [decrease]

The Way of people (showing off) is not like this.
[<contrast>]

And takes from [those who] do not have enough in order to
offer it to [those who] have too much.

[decreases] [excess]

Who can have too much and offer it to the world? [excess]

Only he who possesses Dao.

Thus the sage:

Acts, but is not concerned with [the results].

[depend upon, rely upon]

Accomplishes his tasks, but does not dwell on them.

[results, achievements]

He does not desire to *display* his virtue.

[show]

Chapter Seventy Eight

In the world, nothing softer and weaker than water.

Yet for attacking that which is hard and strong,

There is nothing that can surpass it.

This is because it endlessly replaces itself.

以其無以易之。

Weakness conquers strength.

Softness conquers hardness.

In the world, there is no one who does not know this,

But there is no one who can practice it.

天下莫不知。

莫能行。

Accepting upon oneself the disgrace of the nation

Is called being master of the shrines.

Accepting upon oneself the misfortune of the nation

Is called being king of the world.

受國[之]不祥

Honest words seem contrary.

是謂天下[之]主

正言若反。

◆ In the world², nothing ~~Not~~ softer and weaker than water.

A : the ~~◆~~ *My* for attacking *than* which is *hard and strong*; I do

◆ *There is nothing that can surpass it*. when the DD [then]

◆ *This is because it endlessly replaces [changes] it [self]*.

Weakness [it] *conquers* strength. [victorious, beats]

B : the symbols specifically refer to the shrine of the god of

soil, and the shrine of the god of grain

In the world², there is no one who does not know this,

But there is no one who can *practice* it.

soft : #10, #36, #43, #52, #55, #76

weak : #3, #29, #36, #40, #55, #76

Thus the sage² says :

Accepting [upon oneself] the disgrace of the nation

strong : #3, #29, #30, #33, #36, #52, #55B, #67

soft conquers hard : #36, #43

Accepting [upon oneself] the *misfortune*² of the nation

no one who can practice it : #70

the sage says : #57

[not lucky]

Is called being king of the world².

◆ Honest words seem contrary.

Chapter Seventy Nine

Harmonize a great resentment,
And there must exist some remaining resentment.
How can this be considered good?

安可以為善

是以聖人

Holds the left side of an agreement,
But does not demand payment of people.

而不責於人

Therefore, to have De is to take charge of your agreements.

無德司契

To be without De is to take charge of taking away from others.

天道無親

常與善人

The Way of heaven, while without favor,
Is always with virtuous people.

◆ Harmonize great resentment,

The point of the bag must exist, some remaining resentment, but the sage does not consider it good? place

A : Lau says that the left side of the agreement is owed

B : Hatch But does not demand payment of people itself is without De, for one to have De is to take charge of it (because of their virtue) it is "with" them

◆ To be without De is to take charge of taking away from Cross-references

◆ Why? When heaven #9, #47, #13, #77, #81 or,

◆ Is always [together] with virtuous people.^B

Chapter Eighty

In a small nation with few citizens :
Ensure that it has the weapons of ten nobles, but does not use them.

Ensure that the nobles take death seriously, and do not

Even though they have boats and carriages, there is no

雖有甲兵無所陳之

Even though they have armor and weapons, there is no place to display them.

使(民)復結繩而用之

甘其食

Ensure that the citizens ~~stuffed~~ to glutting ropes and using them.

美其服

Find deliciousness in their food,

安其居

Beautiful in their clothes,

樂其俗

Contentment in their dwellings,

鄰國相望

Happiness in their customs.

雞犬之聲相聞

Although neighboring villages look one another,

And sounds of roosters and dogs can be heard in one

民至老死

不相往來

The citizens reach old age and die,

And do not come and go between one another.

◆ In a small nation with few citizens :

Ensure that the citizens do not take advantage of the nobles, but have not associated with weapons in #31, #36, and #57 to "that Cool",

Ensure that the citizens do not take advantage of the nobles, but have not

B : the symbol specifically refers to a Count (see #32), but in keeping with other chapters, this is interpreted more generally

as "nobles although they have boats and charriages, there is no

weapons a place to take advantage of them I have"

CEven though they have armor and weapons, they do not

want to leave, place to display them. P paragraph

D ◆ Compare that #36, citizens that must know in the past and using them^E, be shown to the people [make, cause]

E : according to *Finded & Hows destined to be used*

Beauty in their clothes,

Contentment in their dwellings,

Happiness in their customs.

◆ *nobles (high neighbors) #32, #37, #39, #42, #62*

die/death : #6, #33, #42, #50, #67, #74, #75, #76 look at]

citizens do not fear [death, other] death seriously/lightly :

◆ And sounds of roosters #74, #75
returning #14, #16, #19, #20, #22, #25, #28, #34, #40,

◆ The citizens #52, #58, #60 age #64, #65,

◆ And do not come and go between one another.

[each other]

Chapter Eighty One

True words are not beautiful;
 Beautiful words are not true.
 He who values does not argue;
 He who argues does not have virtue.
 He who knows is not learned;
 He who is learned does not know.
 The sage does not accumulate things –
 Since through serving people, the more one has;
 Since through giving to people, one has even more.
 The Way of heaven benefits and does not cause harm.
 The Way of the sage acts yet does not strive.

<p> ◆ True* words are not beautiful; ◆ Beautiful words are not true*. He who has ^{values} does not argue; He who is ^{argues} does not have virtue; He who knows ^{is} is not learned; He who is ^{is} learned does not know. ◆ The sage does not accumulate things – ◆ Since <i>through</i> serving people, the more one[self] has; of] Since <i>through</i> giving to people, one[self] has <i>even</i> <i>more</i>². [by means of] [more more] ◆ The Way of heaven benefits and does not cause harm. The Way of the sage² acts yet does not strive. </p>	<p> Notes #17, #49, #62 #47, #49, #62, #79 #35, #56, #58, #60, #66 #23, #8, #21, #64, #68, #73 – </p>
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Appendix – Different Layers of the Dao De Jing

While translating the DDJ, I discovered John Emerson’s articles on the possibility of various “layers” within it, based on the presence or absence of certain symbols and “themes” in each chapter. While he was not the first to suggest the presence of multiple layers, of particular

interest to me was his comment : “Many of the objections to my method seemed to be objections to the kinds of rough, empirical, non-algorithmic methods best used to disentangle historically confused material.” Having a background in something called pattern recognition, I decided to find out whether or not each chapter could be classified as belonging to these layers based on this purely analytical method.

Emerson tentatively identified Early, Middle, Late, Added (very small) and Post-Guodian layers. By definition, the Post-Guodian layer contains at least chapters 67-81, none of which appear in the Guodian source. Building on Emerson’s work, extensive analysis using pattern recognition methods based on the relative frequencies of the symbols in each chapter indicates that the most self-consistent results are obtained when the DDJ is separated into three layers of chapters :

Early : 1 4 5 6 7 9 10 13 14 15 16 20 21 23 24 25 28 30 31 32
34 35 37 39 41 44 51 52 55 56

Late : 3 8 12 17 18 19 22 27 29 38 45 46 47 48 49 53 54 57 58
59 60 61 62 63 64 65 66

Post-Guodian : 11 26 33 36 40 42 43 50 67-81

Mixed : 2

Excluding the chapters he identified as Middle (which ended up being assigned very evenly across the other three layers), none of these completely disagree with Emerson’s assignments (except for 52, which is the only entire chapter he considered to be Added), although he assigns some sections of some chapters to other layers. While a significant majority (85%) of the chapters were strongly identified as belonging to their layer (the underlined chapters above), the pattern recognition process did indicate that a few (most notably chapters 24, 45, 46, 59, and 62, and to a lesser extent 8, 22, 30, 39, 44, and 49) may have elements of more than one layer present within them.

Note that while Emerson’s names (Early, Late, Post-Guodian) are kept for convenience, they don’t necessarily have to indicate separation in time – they could perhaps represent different oral traditions, or sayings that originally developed in different regions of China, which combined

to form the Dao De Jing we know today. Also note that the Guodian document (~300 BCE) consists of chapters from both Early and Late in roughly equal numbers, so this “layering” actually happened very early.

Although chapter 40 was identified as being strongly Post-Guodian, it is present in the Guodian manuscript, but that is not considered a major problem. For example, if perhaps the post-Guodian “style” was already being developed at the time the Guodian document was created, then the presence of chapter 40 in the document could mean that it had already been written in this style, perhaps shortly before the Guodian document was created, whereas chapters 68-81 had yet to be written (or the Guodian compiler was not aware of their existence). There are probably many other scenarios that could explain such a result.

Chapter 2 was variously classified as belonging to all three layers, but the symbol distributions (below) simultaneously indicated that it cannot belong to any of them! If any chapter is truly a mixture of layers, it is this one (which Emerson agrees with), so it is not assigned to any.

With the chapters separated as given above, it is possible to identify which symbols are used more often in one layer than another, as shown in the table below. Each line represents one symbol, and shows its various English meanings (as used in this translation). “Weak” symbols show up three to six times more often in the indicated layer than the other two, while “Strong” symbols show up more than six times more often. Within these sections, symbols are ordered from the least unbalanced to most unbalanced distributions between the layers. “Unique” symbols show up only in that layer, and not even once in the others. In these sections, words are listed from fewest appearances to most appearances. Weak and Strong symbols must show up in at least five chapters to be included, while Unique symbols must be in at least three chapters. Phrases (two or more symbols) are shown in italics. Some punctuation symbols are included as they tend to show differences in grammatical conventions between the layers. Where two symbols are consistently translated into the same punctuation, (#1) and (#2) are used to distinguish between them.

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Most	World	Post-Guodian	
strong/invincible, try	Weak		
originally truth/loose, by a lot, strong			
suffice, flourish, yielding			
honest, finding			
deep mystery, <i>Deep find</i> mysterious			
kind, mother*			
child, children*			
heart/fault			
maintain, protect			
choose, take (take) sold of	Strong		
name, family, reputation			
die, death			
<i>re (sp)</i>	Unique		
abandon			
<i>blend, of, mingled</i>			
pure, family, clear			
clean, purity, bright			
<i>re (sp), skill, find</i>			
hard, work			
unfortunate, bad			
nobles (specifically Marquis)			
within, middle			
exist, survive, keep			
disgrace			
<i>without-name</i>			
same, sameness			
stop, rest, stay			
? (#2)			
<i>no danger</i>			
gateway			
image			
<i>heaven & earth</i>			

The symbol for “die, death” that is strongly Post-Guodian is in only one non-Post-Guodian chapter (6, where the “spirit of the valley does not die”). All of the other 17 times (!) it is used is in Post-Guodian chapters, so if it wasn’t for the one use in chapter 6, this symbol would be strongly unique to the Post-Guodian chapters.

Symbols that show up much more often in two layers but rarely in the other one are presented in the table on the following page, in the same

“Dao” is *almost* three times more likely to appear in Early and Late than Post-Guodian (and there almost always as “Dao of”), but not quite enough to make it into the following table (under “Rarely in Post-Guodian”).

Rare (罕) <i>hǎn</i>	Difficult (艱) <i>jiān</i>	Early (早) <i>zǎo</i>	
virtuous behavior, of which, ready, to go (honest), to kill create, life (2) produce <i>sage</i>		Weak	
benefit, profit, sharp nation		Strong	
citizens <i>thus the sage</i>			
virtuous (君子) <i>jūnzǐ</i>	Difficult (艱) <i>jiān</i>	Never	
good fortune serious, honorable subtle, easy maintain, protect bright, high hands depend on, concerned with arise, fake move, document, action begin, beginning arise, produce, go out ! , ? uncarved block not (非) <i>fēi</i>			

Besides the symbol distributions, it is interesting to note that of the six chapters in which the majority of the sources are anti-Confucian, all but chapter 33 are Late (and it is Post-Guodian) – thus none of the Early chapters are anti-Confucian. Also, the anti-military chapters (30, 31) are Early, while the chapters offering military advice (68, 69) are Post-Guodian. Finally, “living for the substance” is a good thing in chapter 38 (Late), but a bad thing in chapters 50 and 75 (both Post-Guodian).

Early chapters are more concerned with heaven and earth, images of the feminine and the child, the concepts of “without-name” and “no danger”, and are the only chapters that try to describe Dao (1, 4, 14, 21, 25, 32, 34, 35), while they have little to do with the sage (only twice using “thus the sage” in 30 chapters), governing the nation, easy vs. difficult, and never mention the concept of “not striving”.

Late chapters have more Confucian terms, advice on how to rule, and talk about non-interference, but at the same time are the only ones that talk about possessing or “taking hold of” the world or the nation.

Post-Guodian chapters also offer some advice on how to rule, tend to deal with hard/soft/weak/strong, are the only chapters that offer military advice, and talk a lot about death, but rarely mention Dao or De, and never mention the feminine, the child, emptiness, or the uncarved block.

The rest of the appendix collects all the chapters of each layer together, so the reader can see their common themes. The final section is called “What Would the Sage Do?”, and collects every reference to the Sage from the entire document.

References

A Stratification of Lao Tzu, by John J. Emerson; *The Journal of Chinese Religions*, #23, pp. 1-28; 1995

Lao Tzu Stratified, II: A Sketch, by John J. Emerson; <http://www.idiocentrism.com/china.strata3.htm>; 2003

EARLY

One

The Dao that can be spoken of is not the ever-constant

Dao.

The name that can be named is not the ever-constant
name.

That which is without-name is the beginning of heaven
and earth.

That which possesses a name is the mother of the ten
thousand creatures.

Therefore : always without-desire, thus you observe its
subtle mystery.

Always possessing desires, thus you observe its external
appearances.

These two, they arise from the same source but have
different names;

This sameness is called their deep mystery.

Deep mysteries, and again deep mysteries –
The gateway of many subtle mysteries.

Four

Dao is like a cup or bowl, yet use it and there exists no
need to fill it.

Profound and deep!, it appears to be the ancestor of the
ten thousand creatures.

It blunts their sharpness,
Loosens their tangles,
Softens their brightness,
Makes them the same as the dust of the world.

Deep and profound!, it seems to barely exist.
I do not know whose child it is –
Its image came before that of god.

Five

Heaven and earth are not kind –
Thus the ten thousand creatures become as straw dogs to
them.

The sage is not kind –
Thus the 100 families become as straw dogs to him.

The space between heaven and earth,
How is it just like a bellows or flute?
It is empty, yet does not run out.
The more it moves, and the more it produces.

Too much talking is exceptionally exhausting,
Which is not as good as maintaining what is within.

Six
The spirit of the valley does not die –
It is called the deep and mysterious feminine.

The gateway of this deep and mysterious feminine –
It is called the source of heaven and earth.

Unbroken, it seems to exist.
Using it takes no effort.

Seven
Heaven is eternal, earth is enduring.
The reason that heaven and earth can be eternal and
enduring
Is because they do not live for themselves.
Therefore they can live forever.

Thus the sage :
Puts his self behind others, yet finds his self before them.
Considers his self extraneous, yet his self survives.

Is this not because he has no self-interests?
Therefore he can achieve his self-interests.

Nine
Holding and filling it

Are not as good as your stopping short.

Hammering and sharpening it
Can not be forever maintained.

When gold and jade fill a room,
There is no one who can protect it.

To have wealth and high rank, but with arrogance –
Then naturally their loss is your own fault.

When the task is successful, the self should let go of it.
This is the Way of heaven.

Ten

Carrying and managing a body while embracing the One,
Are you able to not separate them?

Concentrating your Qi to become soft,
Are you able to be like a newborn infant?

Cleansing and clearing your deep and mysterious
perception,

Are you able to be without blemish?

Loving the citizens and governing the nation,

Are you able to use non-action?

Opening and closing the gateway of heaven,

Are you able to serve as the feminine?

Attaining clear insight in all directions,

Are you able to not use your knowledge?

Creating them and raising them,

Creating but not possessing,

Acting but not concerned with the results,

Leading yet not governing –

This is called deep and mysterious De.

Thirteen

Favor and disgrace seem alarming.

High rank brings great suffering if you have a self.

What is meant by “favor and disgrace seem alarming”?
Favor makes you the inferior, so gaining it seems
alarming.

Losing it also seems alarming.

This is what is meant by “favor and disgrace seem
alarming”.

What is meant by “high rank brings great suffering if
you have a self”?

I am the reason that I have great suffering, I who act like
I have a self.

When I am without a self, how could I have suffering?

Therefore : he who is high ranking and uses his self to
serve the world –

It seems he can thus be entrusted with the world!

He who is loving and uses his self to serve the world –

It seems he can thus be entrusted with the world!

Fourteen

Look, it is not seen; its name is called elusive.

Listen, it is not heard; its name is called tenuous.

Grasp, it is not gotten; its name is called subtle and
obscure.

These three things can not be investigated any further –

Therefore they blend and become one.

This one thing :

Its highest point is not bright;

Its lowest point is not dark.

Continuous and unending!, it can not be named;

It returns to non-existence.

It is called the form of that which is without-form;

The image of non-existence.

It is called confusing and indistinct.

Meet it and you do not see its beginning;

Follow it and you do not see its end.

Hold fast to the Way of the ancients
In order to master the present moment.
The ability to know the ancient beginning –
This is called the main principle of Dao.

Fifteen

The virtue of the ancients made them who were scholars
subtle, mysterious, obscure, deep, and penetrating.
Their mysterious depths can not be understood.

Now : only because they can not be understood,
Therefore we try to emulate their appearance :
Hesitant!, as if crossing a winter stream.
Wary!, as if afraid of their neighbors all around.
Respectful!, they are like a visiting guest.
Yielding!, like ice that is about to break off.
Honest and genuine!, they are like the uncarved block.
Wide and open!, they are like a valley.
Unclear!, they are like muddy water.

Who can take muddy water and use stillness to slowly and
gently make it pure and clear?
Who can take what is tranquil and use continual movement
to slowly and gently bring it to life?

He who maintains this Way does not desire to be full.
Now : only because he is not full,
Thus he can be hidden and unfinished.

Sixteen

Attain the utmost emptiness.
Maintain a profound stillness.

The ten thousand creatures arise in unison,
And thus I observe their return.
Now : all the myriad creatures return to their source.
Returning to the source speaks of stillness.
Stillness is called returning to the natural order.

Returning to the natural order speaks of the
ever-constant.

Knowing the ever-constant speaks of insight.
Not knowing the ever-constant is foolish and creates
misfortune.

Knowing the ever-constant leads to tolerance.
Being tolerant leads to being just and unbiased.
Being just and unbiased leads to being kingly.
Being kingly leads to heaven.
Heaven leads to Dao.
Dao leads to what endures.

When the self disappears, there can be no danger.

Twenty
Renounce learning and be without worry.

“Yes” together with “yeah” –
What is their mutual distance or nearness?
Beautiful together with ugliness –
What is their mutual distance or similarity?

That which people fear, they are not able to not fear.
How ridiculous! They are not yet centered!

Everyone is very festive,
As if enjoying the Tai Lao sacrifice,
As if climbing terraces in the spring.
I alone am unmoved! –
Like one who has not yet given any sign,
Like a newborn infant who does not yet act like a baby.
Very tired and worn out!, as if without a place to return
to.

Everyone all has more than they need;
I alone seem to have lost everything.
I have the heart/mind of a foolish person, indeed!!

I am very mixed up and confused!

Common people are very clear and bright;

I alone seem confused.

Common people are very observant and alert;

I alone am very gloomy and depressed.

Tranquil!, they are like the ocean;

I drift on the wind!, as if without a place to rest.

Everyone all has a purpose;

I alone am stupid and stubborn, and appear mean and shallow.

I alone am different compared to other people,

And value the food of the mother.

Twenty one

The greatest De is possible only when Dao is followed.

The action of Dao on creatures is just indistinct, just confusing.

Confusing! and indistinct!, within it exists image.

Indistinct! and confusing!, within it exists things.

Obscure! and dark!, within it exists essence.

Its essence is extremely real and true.

Within it exists truth.

From the present reaching to antiquity,

Its name has not departed –

Thus I observe the father of the multitudes.

How do I thus know the father of the multitudes is like this?

By means of this.

Twenty three

Minimal words are naturally so.

Therefore : strong winds do not last the entire morning,

Sudden rains do not last the entire day.

Who makes these things? Heaven and earth.
Even heaven and earth can not maintain them forever,
And so how much less can people?

Therefore : of those who engage in Dao –
He who Daos is one with Dao.
He who Des is one with De.
He who loses is one with the loss.

For he who is one with Dao,
Dao is also pleased to have him.
For he who is one with De,
De is also pleased to have him.
For he who is one with loss,
Loss is also pleased to have him.

If you do not trust enough, then you will not have
anyone's trust.

Twenty four

He who stands on tiptoe does not really stand.
He who stands astride can not travel.
He who displays himself does not have insight.
He who considers himself correct does not distinguish

himself.

He who boasts about himself is without merit.

He who brags about himself does not endure.

He who lives in Dao –

Calls these leftover food and unnecessary behavior.

Creatures detest them, no matter what.

Therefore : he who possesses Dao does not live by them.

Twenty five

Something existed unformed yet complete,

Before heaven and earth were created.

Silent! Empty!

Standing alone, not changing.

It circulates everywhere, and causes no danger.

It can be considered the mother of the world.

I do not know its name;

Its symbol is called Dao.

If I tried to make its name, I would call it great.

Being great speaks of departing.

Departing speaks of being remote.

Being remote speaks of returning.

Dao is great,

Heaven is great,

Earth is great,

The king is also great.

Within the realm exist four that are great,

And the king resides as one of them!

People follow the earth.

The earth follows heaven.

Heaven follows Dao.

Dao follows what is naturally so.

Twenty eight

Know your maleness, but maintain your femaleness.

Serve as a stream to the world.
Serving as a stream to the world,
The ever-constant De will not depart,
Returning you to the state of the newborn infant.

Know your brightness, but maintain your darkness.
Serve as an example to the world.
Serving as an example to the world,
The ever-constant De will not falter,
Returning you to the state of the limitless.

Know your honor, but maintain your disgrace.
Serve as a valley to the world.
Serving as a valley to the world,
The ever-constant De will then be sufficient,
Returning you to the state of the uncarved block.

When the uncarved block is broken up, then it becomes
tools.
When the sage uses it, then he becomes the senior
government official.
Therefore : the greatest cutting does not divide.

Thirty

He who uses Dao to assist the master of the people
Does not use weapons or strength on the world,
For his troubles would likely return –
In the dwelling places of armies, thorns and brambles are
produced,
And so what is left behind a great army must have a bad
year.

He who has virtue gets results and stops.
He does not dare to take by using strength.
He gets results, but never brags.
Gets results, but never boasts.
Gets results, but is not arrogant.
Gets results, but only when he has no choice.
Gets results, but never uses strength.

When creatures are robust but old,
This is called “not Dao”.
That which is “not Dao” has an early finish.

Thirty one

Now : fine weapons, they are not tools of good fortune.
Creatures detest them, no matter what.
Therefore : he who possesses Dao does not live by them.
When a noble man is in his dwelling, then he honors the
left.
When he commands troops, then he honors the right.

Weapons, they are not tools of good fortune.
They are not the tools of a noble man.
When he has no choice but to use them,
To be calm and indifferent is superior –
Never pleased, indeed!
And he who is pleased enjoys killing people.

Now : he who enjoys killing people
Can not get what he desires from the world!

Therefore : in fortunate affairs honor the left,
In unfortunate affairs honor the right.
Thus the assistant general of the army resides on the left,
The supreme general of the army resides on the right.

Thus we say they are dwelling at a funeral :
When many people are killed,
Then mourn and weep with grief for them.
Victory in war thus means they will dwell at a funeral.

Thirty two

Dao is ever-constantly without-name.

Even though the concept of the uncarved block seems
insignificant,

No one in the world can conquer it.
If nobles and kings could maintain it,
The ten thousand creatures would naturally obey.
Heaven and earth would join with each other,
Thus dropping a sweet dew.
There are no citizens who would make this happen,
Yet it would be naturally fair and impartial.

And so, begin to divide and you have names.
Once names exist,
Men should also be ready to know when to stop.
Knowing when to stop is the reason that there is no
danger.

An analogy for the action of Dao in the world :
It is similar to a stream in a valley that becomes part of a
large river or ocean.

Thirty four
Great Dao is like a vast flood!
It is able to flow left and right.

The ten thousand creatures depend on it in order for life,
And are not rejected.
It accomplishes its tasks successfully,
Yet does not possess a name.
It clothes and supports the ten thousand creatures,
But does not act as their master.

Therefore : since it is ever-constantly without-desire,
It can then be named insignificant.

Since the ten thousand creatures return to it
But it does not act as their master,
It can then be named great.

Thus the sage can achieve greatness
Because he does not act great.
Therefore he can achieve greatness.

Thirty five

Holding fast to the great image,
The entire world comes towards you.
Comes towards you, and meeting with no harm,
There is the greatest peace and calm.

Music together with good food make passing guests stay,
But Dao's words are bland!
They are without flavor.

Look for it, there is not enough to see.
Listen for it, there is not enough to hear.
Use it, there is not enough to exhaust.

Thirty seven

Dao ever-constantly resides in non-action,
Yet nothing is left undone.

If nobles and kings could maintain it,
The ten thousand creatures would naturally transform.
Transform, and if desire arises,
I would restrain it by means of the nameless uncarved
block.

In the state of the nameless uncarved block,
Men also would be without-desire.
Not desiring, thus they would be still –
And the world would naturally settle.

Thirty nine

Of those who in ancient times attained oneness :
Heaven attained oneness, thus becoming pure and clear.
Earth attained oneness, thus becoming stable.
Spirit attained oneness, thus becoming potent.
The valley attained oneness, thus becoming full.
The ten thousand creatures attained oneness, thus

becoming alive.
Nobles and kings attained oneness, thus serving the
world faithfully.
They attained it.

If heaven could not use its purity and clarity,
I fear it would split apart.
If earth could not use its stability,
I fear it would erupt.
If spirit could not use its potency,
I fear it would cease to be.
If the valley could not use its fullness,
I fear it would be used up.
If the ten thousand creatures could not use their life,
I fear they would be destroyed.
If nobles and kings could not use their high rank and
prominence,
I fear they would fall.

Therefore : humility thus serves as the source of high
rank;
Low thus serves as the foundation of high.
Thus nobles and kings call themselves orphaned, lonely,
and unlucky.
Does this not mean that humility thus serves as the
source?
Does it not?

Therefore : to attain exceptional popularity is to be
without popularity –
Do not desire to be scarce like jade,
But common like rock.

Forty one
The superior scholar hearing of Dao works hard and
practices it.
The average scholar hearing of Dao seems to keep it,
seems to lose it.
The inferior scholar hearing of Dao laughs greatly at it.

If he did not laugh, it would not be qualified to be Dao.

Therefore : in the established sayings that exist, it is
said –

Insight into Dao seems like darkness.

Advancing in Dao seems like retreating.

Smooth Dao seems knotted.

Superior De seems like a valley.

The greatest purity seems like disgrace.

The most extensive De seems like it is not enough.

Established De seems aimless.

Real and true character seems inconsistent.

The greatest region is without borders.

The greatest vessel is last to be completed.

The greatest tone is a tenuous sound.

The greatest image is without-form.

Dao is hidden and without-name.

Now : only Dao is good at beginning and also good at
completing.

Forty four

Fame and self : which do you love?

Self and property : which is greater?

Gain and loss : which is the affliction?

Extreme desire must lead to great expense.

Collecting too much must lead to substantial loss.

Knowing when you have enough, there can be no
disgrace.

Knowing when to stop, there can be no danger.

Then you can forever endure.

Fifty one

Dao creates them,

De raises them,

Things shape them,
Circumstances complete them.

Thus among the ten thousand creatures,
There are none who do not respect Dao and honor De.
Respect of Dao,
Honor of De –
Now : there is no one who commands this,
Yet it is always naturally so.

Therefore : Dao creates them, De raises them.
Leads them, nourishes them,
Shelters them, heals them,
Supports them, protects them.

Creating but not possessing,
Acting but not concerned with the results,
Leading yet not governing –
This is called deep and mysterious De.

Fifty two
The world had a beginning,
Which can be considered the mother of the world.
Once you have realized its mother,
You thus know her children.
Once you know her children,
Return to and maintain their mother.

When the self disappears, there can be no danger.

Block your senses, close your gateway –
All your life you will not struggle.
Open your senses, be successful in your duties –
All your life you will not have relief.

Seeing the insignificant speaks of insight.
Maintaining softness speaks of strength.
Use your brightness to return to your insight.
Do not lose your self in misfortune.

This is called practicing the ever-constant.

Fifty five

He who embodies the substance of De

Can be compared to a newborn child :

Wasps, scorpions, snakes, and serpents do not sting him,

Fierce beasts do not seize him,

Birds of prey do not claw him.

His bones are weak, his muscles are soft, yet his grasp is
firm and strong.

He has not yet known the union of female and male, yet
his penis rises.

He has the utmost essence, indeed!

He cries the entire day yet does not get hoarse.

He has the utmost harmony, indeed!

Knowing harmony speaks of the ever-constant.

Knowing the ever-constant speaks of insight.

Benefitting life speaks of good fortune.

Heart/mind making Qi speaks of strength.

When creatures are robust but old,

We call them “not Dao”.

That which is “not Dao” has an early finish.

Fifty six

He who knows does not speak;

He who speaks does not know.

Block your senses, close your gateway.

Blunt your sharpness,

Loosen your tangles,

Soften your brightness,

Be the same as the dust of the world.

This is called a deep and mysterious sameness.

Therefore : you can not gain it and be friendly,

Can not gain it and be unfriendly,

Can not gain it and benefit,
Can not gain it and cause harm,
Can not gain it and have high rank,
Can not gain it and be lowly.

Therefore you become valuable to the world.

LATE

Three

Not honoring those who are esteemable
Ensures that the citizens do not strive.
Not valuing rare goods
Ensures that the citizens do not act like thieves.
Not showing that which can be desired
Ensures that the citizens' heart/minds do not become
confused.

Thus the governing of the sage
Empties their heart/minds, fills their stomachs,
Weakens their ambitions, strengthens their bones.

By always ensuring that the citizens are
without-knowledge and without-desire,
Those who make men wise will not dare to act.

Act with non-action, then all will be governed!

Eight

The highest virtue is like water –
Water's virtue benefits the ten thousand creatures, yet it
does not strive.

It dwells in places that everyone detests,
Therefore it is almost comparable to Dao!

In dwelling, the virtue is in the land.
In your heart/mind, the virtue is in being profound and
deep.
In relations, the virtue is in being kind.

In speech, the virtue is in being truthful.
In governing, the virtue is in being honest and just.
In your duties, the virtue is in being competent.
In action, the virtue is in the timing.

Now : only because there is no striving,
Therefore there is no blame.

Twelve

The five colors can make people's eyes blind.
The five tones can make people's ears deaf.
The five flavors can make people's mouths dull.
Excessive hunting and horse racing can make people's
heart/minds become wild.
Rare goods can make people's behavior corrupt.

Thus the sage :

Acts on what is inside, he does not act on what he sees.
Therefore he leaves that and chooses this.

Seventeen

The existence of the best ruler is barely known to the
people.
Next is one who they love and praise.
Next is one who they fear.
Next is one who they ridicule.

If the ruler does not trust enough, then he will not have
anyone's trust.

Thoughtful!, he values his words.

When tasks are accomplished and duties are successful,
The 100 families all say "we are naturally so".

Eighteen

When the great Dao is abandoned,

There exists kindness and morality.

When intelligence and wisdom arise,
There exists a great deal of deception.

When the six relationships are not in harmony,
There exists devoted children and loving parents.

When the nation and the families are very confused,
There exists loyal officials.

Nineteen

Renounce sacredness, abandon wisdom,
And the citizens benefit 100-fold.
Renounce kindness, abandon morality,
And the citizens return to being devoted children and
loving parents.
Renounce cleverness, abandon profit,
And thieves and bandits will not exist.

These three things thus make a civilized society, but are
not enough.

Therefore : to ensure the citizens have a place to belong—
See the simplicity,
Embrace the concept of the uncarved block,
Less selfishness,
Fewer desires.

Twenty two

What is wrong then becomes whole and perfect.
What is bent then becomes straight.
What is hollow then becomes filled.
What is worn out then becomes new.
Have little, then gain.
Have too much, then become confused.

Thus the sage :

Embraces the One, thus serving as an example to the
world –

He does not display himself, therefore he has insight.

Does not consider himself correct, therefore he
distinguishes himself.

Does not boast about himself, therefore he possesses
merit.

Does not brag about himself, therefore he endures.

Now : only because he does not strive,
Therefore no one in the world can strive against him.

That which the ancients say :

“He who is wrong then becomes whole and perfect” –

How can these be empty words?

Be truly whole and perfect, and return to it.

Twenty seven

A good traveler is without wagon track or footprint.

A good speaker is without flaw or disgrace.

A good accountant does not use counting tokens.

A good barrier is without bar or lock, yet can not be
opened.

A good binding is without cord or restraint, yet can not
be loosened.

Thus the sage :

Is always good at helping people,

Therefore he does not abandon people.

Is always good at helping creatures,

Therefore he does not abandon creatures.

This is called following your insight.

Therefore : he who is a virtuous person is the teacher of
he who is not a virtuous person.

He who is not a virtuous person is the resource of he
who is a virtuous person.

If the latter does not value his teacher,

Or the former does not love his resource,

Even if there is wisdom, there will be great confusion.
This is called the essential subtle mystery.

Twenty nine
Would you take hold of the world and control it?
I see you have no choice.

Now : the world is a divine vessel,
You can not control it (indeed!).
He who acts, ruins it;
He who grasps, loses it.

Therefore : creatures are
Sometimes active, sometimes passive,
Sometimes breathe heavy, sometimes breathe easy,
Sometimes strong, sometimes weak,
Sometimes oppressed, sometimes overthrown.

Thus the sage :
Removes the extremes,
Removes the extravagant and wasteful,
Removes the arrogance.

Thirty eight
A man of highest De does not use his De, thus he
possesses De.
A man of inferior De does not lose his De, thus he is
without De.

A man of highest De uses non-action, and acts without
motive.
A man of inferior De coerces others, and has a motive to
act.
A man of highest kindness coerces others, and acts
without motive.
A man of highest morality coerces others, and has a
motive to act.
A man of highest propriety coerces others, and if there

is no one who responds,
Then he rolls up his sleeves and keeps doing it.

Therefore : lose Dao, and later comes De.
Lose De, and later comes kindness.
Lose kindness, and later comes morality.
Lose morality, and later comes propriety.
Now : propriety is that which is merely the appearance
of loyalty and honesty,
And the beginning of confusion.

He who is ahead in knowledge has the flower of Dao,
But the beginning of stupidity and foolishness.

Thus the greatest elders :
Live by Dao's substance, and do not dwell on Dao's
appearance.
Live on Dao's fruit, and do not dwell on Dao's flower.
Therefore they leave that and choose this.

Forty five
Great achievement seems incomplete,
But its usefulness is not impaired.

Great fullness is like a cup or bowl,
Its usefulness is not exhausted.

Great straightness seems bent.
Great skillfulness seems clumsy.
Great debaters seem slow of speech.

Restlessness conquers cold.
Stillness conquers heat.

Purity and clarity along with stillness makes the world
proper and correct.

Forty six

When the world possesses Dao,
Riding horses are nonetheless used for manure.
When the world is without Dao,
War-horses are bred in the countryside.

There is no fault greater than the capacity for desire.
There is no misfortune greater than not knowing when
you have enough.
There is no error greater than desire for gain.

Therefore : knowing the sufficiency of having enough,
there is always enough!

Forty seven
You do not have to go out the door
In order to to know the world.
You do not have to look out the window
In order to to know the Way of heaven.

The farther you go out,
You know even less.

Thus the sage :
Does not travel, yet knows.
Does not display himself, yet has a reputation.
Does not act, yet accomplishes.

Forty eight
The actions of those who learn daily increase.
The actions of those who Dao daily decrease.
Decreasing and again decreasing,
In order to arrive at non-action.

Use non-action, and nothing is left undone.
To take hold of the world, always use non-interference.

When you are compelled to interfere,
Then you are not qualified to take hold of the world.

Forty nine
The sage does not have a constant heart/mind,
Thus the 100 families' heart/minds become his
heart/mind.

He who is virtuous, I am virtuous to him.
He who is not virtuous, I am also virtuous to him.
Because De is virtue.

He who is honest, I am honest with him.
He who is not honest, I am also honest with him.
Because De is honesty.

The sage lives in the world, gathering it all in.
And so he serves the world, merging with their
heart/minds.

The 100 families all pay attention to their ears and eyes,
And the sage treats them all like his children.

Fifty three
If I correctly use the tiniest bit of knowledge that I
possess
While travelling on the great Way,
It is only walking off the path that I need to fear.
The great Way is extremely even,
But the citizens are fond of side paths.

Although the royal court is very well-kept,
The fields are very overgrown with weeds,
The granaries are very empty.
While at the court they wear refined multicolored silks,
Carry sharp swords,
Stuff themselves with drink and food,
And have an excess of wealth and goods.

This is called robbery and extravagance,
Not Dao, indeed!!

Fifty four

That which is well established is not uprooted.
That which is well embraced is not abandoned.
Thus children and grandchildren offer sacrifices, and so
sacrifices do not stop.

Cultivate it in the self – your De will then be true and
real.

Cultivate it in the family – its De will then be more than
enough.

Cultivate it in the village – its De will then last forever.

Cultivate it in the nation – its De will then be abundant.

Cultivate it in the world – its De will then be everywhere.

Therefore : use your self to contemplate the self.

Use your family to contemplate the family.

Use your village to contemplate the village.

Use your nation to contemplate the nation.

Use the world to contemplate the world.

How do I thus know the world is like this?

By means of this.

Fifty seven

Use honesty and justness when governing a nation.

Use strange and unusual tactics when commanding
troops.

Use non-interference to take hold of the world.

How do I thus know it is like this?

By means of this :

The world has many prohibitions and taboos,

And the citizens become even poorer.

The citizens have many sharp tools,

And the nation and the families grow in confusion.
The people have too much knowledge and cleverness,
And strange things begin to increase.
Matters of law are increasingly proclaimed,
And more thieves and bandits exist.

Therefore : the sage says –
I use non-action, and the citizens naturally transform.
I cherish stillness, and the citizens naturally become
honest and just.
I use non-interference, and the citizens naturally become
wealthy.
I am without-desire, and the citizens naturally return to
the state of the uncarved block.

Fifty eight
If their government is very restrained,
Its citizens will be very genuine and honest.
If their government is very observant and alert,
Its citizens will be very lacking and deficient.

Misfortune! is that which good fortune leans on.
Good fortune! is that which misfortune lies on.
Who knows their limits?
They are not honest and just.
Honesty and justness returns, becoming strange and
unusual.
Virtue returns, becoming weird and strange.

The confusion of the people –
Its days have indeed been everlasting.

Thus the sage :
Is honest and does not divide,
Is honorable and does not injure,
Is straightforward and does not indulge in excess,
Is bright but does not dazzle.

Fifty nine

When governing people or doing heaven's duties,
It is better to be sparing.

Now : only when you can be sparing,
This is called early acceptance.

Early acceptance is called doubling your accumulation
of De.

With a double accumulation of De,
Then everything can be overcome.
When everything can be overcome,
Then no one knows your limits.
When no one knows your limits,
You can possess the nation.
Possessing the mother of the nation,
You can forever endure.

This is called having a deep source and a firm
foundation,
The Way of long life and enduring sight.

Sixty

Governing a great nation is like cooking a small fish.

Because Dao is present in the world,
Its ghosts do not have spirit.

Not that its ghosts do not have any spirit,
But their spirit does not injure people.

Not only does their spirit not injure people,
The sage also does not injure people.

Now : since these two do not injure each other,
Therefore their De merges and returns!

Sixty one

A great nation is like the lowest places water can flow –

The merging place of the world,
The female of the world.

The female always uses stillness to conquer the male.
By using stillness, she becomes lower-than.

Therefore : if a great nation is lower-than a small nation,
Then it takes hold of the small nation.
If a small nation is lower-than a great nation,
Then it is taken hold of by the great nation.

Therefore : sometimes one nation is lower-than in order
to take hold of,
Sometimes one nation is lower-than and then it is taken
hold of.

A great nation merely desires to combine livestock and
people,
A small nation merely desires to get work for its people.
Now : for both nations to each get that which is their
desire,
It is proper for the great nation to be lower-than.

Sixty two
That which Daos is the obscure mystery of the ten
thousand creatures.
This is the treasure of a virtuous person,
And that which is the protection of a person who is not
virtuous.

Beautiful speech can be used in the market,
Respectful behavior can benefit people.
People who are not virtuous,
Why abandon them?

Therefore : when inaugurating the son of heaven,
Or installing the three nobles –
Even if you possessed jade disks drawn by a team of
four horses,

That is not as good as sitting and offering this Way.

What was the ancients' reason that they valued this Way?

Did they not say :

Seek in order to obtain,

Have faults in order to be forgiven?

Therefore Dao becomes valuable to the world.

Sixty three

Act with non-action.

Handle duties with non-interference.

Taste that which is without-flavor.

Greatness is insignificant, too much is less.

Repay animosity with De.

Plan for the difficult while it is easy.

Act on the great while it is tiny.

In the world, difficult duties certainly start while easy.

In the world, great duties certainly start while tiny.

Thus the sage in the end does not act great,

Therefore he can achieve his greatness.

Men who make promises lightly, certainly few will trust.

Men who expect most duties to be easy will certainly
have many difficulties.

Thus the sage plans for things to be difficult,

Therefore in the end he is without difficulty!

Sixty four

What is peaceful is easy to hold.

What has not yet been revealed is easy to plan for.

What is brittle is easy to shatter.

What is minute is easy to scatter.

Act on it while it does not yet exist.

Govern them while they are not yet confused.

A tree too big to embrace is created from the tiniest
shoot.

A terrace of nine stories rises from a pile of dirt.

A journey of a thousand miles begins from under the feet.

He who acts, ruins it.

He who grasps, loses it.

Thus the sage :

Does not act, therefore he does not ruin.

Does not grasp, therefore he does not lose.

Citizens are always on the verge of achieving their
undertakings, yet they ruin them.

Be as careful in the end as if it was the beginning,

Then you will not ruin your affairs.

Thus the sage :

Desires to not desire,

Does not value rare goods,

Learns to not learn.

He returns to that which everyone else has passed over,

Thus helping the ten thousand creatures to be naturally

so,

Yet not daring to act.

Sixty five

The virtue of the ancients (they who acted in Dao),

Did not use it to enlighten the citizens,

But would have used it to keep them ignorant –

The citizens are hard to govern

Because they have too much knowledge.

Therefore : using knowledge to govern the nation

Is the bane of the nation.

Not using knowledge to govern the nation

Is the good fortune of the nation.
He who has knowledge of these two also has them as
examples.

To always understand these examples –
This is called deep and mysterious De.
Deep and mysterious De is so profound! and remote!
That when creatures return, it returns with them!
Then they reach the greatest harmony.

Sixty six
The reason that rivers and seas can act as kings of the
100 valleys
Is because they are good at being lower-than them.
Therefore : they can act as kings of the 100 valleys.

Thus the sage :
In desiring to be above the citizens,
He must by means of his speech be lower-than them.
In desiring to be before the citizens,
He must by means of his self be behind them.

Thus the sage :
Lives above them, but the citizens are not burdened.
Lives in front of them, but the citizens are not harmed.
Thus the world is pleased to promote him, and does not
tire of him.

Because he does not strive,
Therefore no one in the world can strive against him.

POST-GUODIAN

Eleven
Thirty spokes of a wheel share one hub;
In its emptiness exists the usefulness of the cart.

Mix water with clay thus making a vessel;
In its emptiness exists the usefulness of the vessel.

Cut out doors and windows thus making a room;
In their emptiness exists the usefulness of the room.

Therefore : what exists thus makes a thing profitable;
Emptiness thus makes it useful.

Twenty six
Serious serves as the source of frivolous.
Stillness serves as the ruler of restlessness.

Thus the noble man travels the entire day,
And does not stray from his wagon.
He is serious, even though glorious sights and feasts
exist;
He lives above them, like this.

So how could one be the master of ten thousand chariots,
And conduct his self frivolously in the world?

Be frivolous, then lose the source.
Be restless, then lose the rulership.

Thirty three
He who knows people is wise;
He who knows himself has insight.

He who is victorious over people possesses power;
He who is victorious over himself is strong.

He who knows he has enough is wealthy;
He who uses force possesses ambition.

He who does not lose his place endures;
He who dies yet does not perish has longevity.

Thirty six

When you are about to gather something,
You must have originally spread it out.
When you are about to weaken something,
You must have originally strengthened it.
When you are about to abandon something,
You must have originally been interested in it.
When you are about to seize something,
You must have originally given it.

This is called subtle and obscure insight.

What is soft and weak conquers what is hard and strong.

Fish can not escape from the deep;
The sharp tools of the nation
Can not be shown to the people.

Forty
The movement of Dao returns things.
The function of Dao is to weaken things.

The ten thousand creatures of the world are created from
being;
Being is created from non-being.

Forty two
Dao creates one.
One creates two.
Two creates three.
Three creates the ten thousand creatures.
The ten thousand creatures carry Yin and embrace Yang,
Pouring their Qi together, thus becoming harmonious.

That which people detest :
Being alone, orphaned, lonely, and unlucky –
Yet kings and nobles thus name themselves.

Therefore : creatures

Sometimes lose, yet they gain;
Sometimes gain, yet they lose.

That which people teach, I also teach :
Those who are bullies and hoodlums do not meet their
 natural death.
I will thus become their elder teacher.

Forty three
The softest things of the world
Overrun the hardest things of the world.

Non-being can enter where there is no space in between.
Thus I know that non-action has benefits.

The teaching of no-talking,
The benefit of non-action –
Few in the world attain these.

Fifty
Between coming out into life and entering death,
Followers of life are 3 in 10.
Followers of death are 3 in 10.
People whose lives are merely moving them towards the
 place of death
Are also 3 in 10.

Now : what is the reason?
Because they live life for its substance.

But I have heard that he who is skilled at taking in life
Can travel the mountains and does not meet rhino or
 tiger,
Can enter a battle not wearing armor or weapons.
The rhino has no place to thrust its horns,
The tiger has no place to use its claws,
The weapon has no place to allow its blade.

Now : what is the reason?
Because for him there is no place of death.

Sixty seven
In the world, all say I am great,
But do not seem to be like everyone else.
Now : only because I am not like everyone else,
therefore I can be great.
If I was like everyone else,
Long ago! I would have become insignificant, indeed!

Now : I possess three treasures –
Hold and maintain them.
The first is called compassion,
The second is called economy,
The third is called not daring to act first in the world.

With compassion, you can therefore be brave.
With economy, you can therefore expand.
By not daring to act first in the world,
Therefore you can achieve the capacity for leadership.

At present, people abandon compassion but also try to be
brave,
Abandon economy but also try to expand,
Abandon being behind but also try to be first –
This is death!

Now : when compassion is used in war, the consequence
is victory.
When it is used for protection, the consequence is
strength.
When heaven would help you,
Using compassion it protects you.

Sixty eight
He who is good at being a scholar is not militant.
He who is good at war does not get angry.

He who is good at conquering the enemy does not
engage them.

He who is good at making use of people acts lower-than
them.

This is called the De of not striving.

This is called the power of making use of people.

This is called joining the elite of heaven's ancients,
indeed!

Sixty nine

Those who command troops have a saying :

I dare not act like the master, but instead act like a guest.

Dare not advance an inch, but instead retreat a foot.

This is called marching without marching,

Seizing without using your arms,

Routing without having an enemy,

Defending without using weapons.

There is no misfortune greater than underestimating the
enemy.

By underestimating the enemy, I nearly lose my
treasures.

Therefore : when armies on opposing sides are evenly
matched,

Then they who mourn will be victorious!

Seventy

My words are very easy to understand,

Very easy to practice.

But there is no one in the world who can understand
them,

There is no one who can practice them.

My words possess a lineage,

My duties possess a ruler.

Now : only because I am without-knowledge,
Thus I am not understood.
Those who understand me are rare,
Consequently I am one who is valued!

Thus the sage wears coarse cloth, but carries jade in his
heart.

Seventy one
Knowing that you do not know is honorable!
Not knowing that you know is a sickness!

Now : only when you are sick of sickness,
Thus you are not sick.

The sage is not sick
Because he is sick of sickness.
Thus he is not sick.

Seventy two
If the citizens do not fear your authority,
Then a greater authority will arrive!

Do not disrespect their dwellings,
Do not despise their livelihood.

Now : only because you do not despise them,
Thus they will not tire of you.

Thus the sage :
Knows himself but not display himself,
Loves himself but does not exalt himself.
Therefore he leaves that and chooses this.

Seventy three
When your courage lies in daring,

The consequence is killing.
When your courage lies in not daring,
The consequence is survival.

These two choices, they sometimes cause benefit,
sometimes cause harm.
That which heaven detests – who knows its reasons?

The Way of heaven :
Does not strive, yet skillfully achieves its goals.
Does not speak, yet skillfully responds.
Does not summon, yet everything naturally comes to it.
Is certainly unhurried, yet skillfully prepares.

Heaven's net is extremely vast;
It is wide meshed, yet does not fail.

Seventy four
If the citizens do not fear death,
How can you use death to frighten them?
Assuming you could ensure that the citizens always fear
death,
And I get hold of those who act strange and unusual and
kill them,
Then who would be daring?

There will always exist an executioner.
Now : to take the place of the executioner to do the
killing,
This is called taking the place of a great craftsman to
carve wood.
Now : of those who take the place of a great craftsman to
carve wood,
Few will not injure their hand!

Seventy five
The citizens are hungry
Because their superiors eat too much of their taxes.

Thus they are hungry.

The citizens are hard to govern
Because their superiors are compelled to take action.
Thus they are hard to govern.

The citizens take death lightly
Because they seek the substance of life.
Thus they take death lightly.

Now : only he who has no use for being alive
Is virtuous compared to he who values living.

Seventy six
The people are born (indeed!) soft and weak.
They die (indeed!) hard and inflexible.
The ten thousand creatures, the grass and trees, are born
(indeed!) soft and fragile.
They die (indeed!) dried and withered.

Therefore : that which is hard and inflexible is a follower
of death.
That which is soft and weak is a follower of life.

Thus if a weapon is inflexible, the consequence is defeat.
If a tree is inflexible, then it snaps.

Inflexible and great dwell below.
Soft and weak dwell above.

Seventy seven
The Way of heaven, how it is just like stretching a bow?

He who is high is pressed down by it.
He who is low is lifted by it.
He who has excess is reduced by it.
He who does not have enough is filled by it.

The Way of heaven
Reduces what has excess and fills what does not have
enough.
The Way of people on the other hand is not like this,
And takes from those who do not have enough in order to
offer it to those who have too much.

Who can have too much and offer it to the world?
Only he who possesses Dao.

Thus the sage :
Acts, but is not concerned with the results.
Accomplishes his tasks, but does not dwell on them.
He does not desire to display his virtue.

Seventy eight
In the world, nothing is softer and weaker than water.
Yet for attacking that which is hard and strong,
There is nothing that can surpass it.
This is because it endlessly replaces itself.

Weakness conquers strength.
Softness conquers hardness.
In the world, there is no one who does not know this,
But there is no one who can practice it.

Thus the sage says :
Accepting upon oneself the disgrace of the nation
Is called being master of the shrines.
Accepting upon oneself the misfortune of the nation
Is called being king of the world.

Honest words seem contrary.

Seventy nine
Harmonize a great resentment,
And there must exist some remaining resentment.
How can this be considered good?

Thus the sage :
Holds the left side of an agreement,
But does not demand payment of people.

Therefore : to have De is to take charge of your
agreements;
To be without De is to take charge of taking away from
others.

The Way of heaven, while without favor,
Is always with virtuous people.

Eighty
In a small nation with few citizens :
Ensure that it has the weapons of ten nobles, but does not
use them.
Ensure that the citizens take death seriously, and do not
migrate far.
Even though they have boats and carriages, there is no
place to take advantage of them.
Even though they have armor and weapons, there is no
place to display them.

Ensure that the citizens return to knotting ropes and using
them,
Find deliciousness in their food,
Beauty in their clothes,
Contentment in their dwellings,
Happiness in their customs.

Although neighboring nations overlook one another,
And sounds of roosters and dogs can be heard in one
another –

The citizens reach old age and die,
And do not come and go between one another.

Eighty one
True words are not beautiful;
Beautiful words are not true.

He who has virtue does not argue;
He who argues does not have virtue.

He who knows is not learned;
He who is learned does not know.

The sage does not accumulate things –
Since through serving people, the more one has;
Since through giving to people, one has even more.

The Way of heaven benefits and does not cause harm.
The Way of the sage acts yet does not strive.

As mentioned above, chapter 2 seems to be a truly “mongrel” chapter, with characteristics that indicate it belongs to all three layers, and none of them. Therefore, it is presented here, separate from the other layers.

Two
In the world, when all know that the action of beauty is
beautiful, then ugliness ensues.
When all know that the action of good is goodness, then
not-good ensues.

Therefore : being and non-being create each other,
Difficult and easy complete each other,
Long and short contrast each other,
High and low lean on each other,
Tone and voice harmonize each other,
Before and after follow each other.

Thus the sage :
Lives by using non-action in his duties,
And practicing no-talking in his teachings.

The ten thousand creatures arise, but do not have a
beginning.

Creating but not possessing;
Acting, but not concerned with the results;
Accomplishing tasks, but not dwelling on them.

Now : only because there is no dwelling,
Thus the results do not depart.

WHAT WOULD THE SAGE DO?

Thus the sage :
Lives by using non-action in his duties,
And practicing no-talking in his teachings.

Thus the governing of the sage
Empties their heart/minds, fills their bellies,
Weakens their ambitions, strengthens their bones.

The sage is not kind;
Thus the 100 families become as straw dogs to him.

Thus the sage :
Puts his self behind others, yet finds his self before them.
Considers his self extraneous, yet his self survives.
Is this not because he has no self-interests?
Therefore he can achieve his self-interests.

Thus the sage :
Acts on what is inside, he does not act on what he sees.
Therefore he leaves that and chooses this.

Thus the sage :
Embraces the One, thus serving as an example to the
world –
He does not display himself, therefore he has insight.

Does not consider himself correct, therefore he
distinguishes himself.

Does not boast about himself, therefore he possesses
merit.

Does not brag about himself, therefore he endures.

Now : only because he does not strive,

Therefore no one in the world can strive against him.

Thus the sage :

Is always good at helping people,

Therefore he does not abandon people.

Is always good at helping creatures,

Therefore he does not abandon creatures.

This is called following your insight.

Thus the sage :

Removes the extremes,

Removes the extravagant and wasteful,

Removes the arrogance.

Thus the sage can achieve greatness

Because he does not act great.

Therefore he can achieve greatness.

Thus the sage :

Does not travel, yet knows.

Does not display himself, yet has a reputation.

Does not act, yet accomplishes.

The sage does not have a constant heart/mind,

Thus the 100 families' heart/minds become his
heart/mind.

The sage lives in the world, taking it all in.

And so he serves the world, merging with their
heart/minds.

The 100 families all pay attention to their ears and eyes,

And the sage treats them all like his children.

Therefore : the sage says –
I use non-action, and the citizens naturally transform.
I cherish stillness, and the citizens naturally become
honest and just.
I use non-interference, and the citizens naturally become
wealthy.
I am without-desire, and the citizens naturally return to
the state of the uncarved block.

Thus the sage :
Is honest and does not divide,
Is honorable and does not injure,
Is straightforward and does not indulge in excess,
Is bright but does not dazzle.

The sage also does not injure people.

Thus the sage in the end does not act great,
Therefore he can achieve his greatness.

Thus the sage plans for things to be difficult,
Therefore in the end he is without difficulty!

Thus the sage :
Does not act, therefore he does not ruin.
Does not grasp, therefore he does not lose.

Thus the sage :
Desires to not desire,
Does not value rare goods,
Learns to not learn.

Thus the sage :
In desiring to be above the citizens,
He must by means of his speech be lower-than them.
In desiring to be before the citizens,
He must by means of his self be behind them.

Thus the sage :

Lives above them, but the citizens are not burdened.
Lives in front of them, but the citizens are not harmed.
Thus the world is pleased to promote him, and does not
tire of him.

Thus the sage wears coarse cloth, but carries jade in his
heart.

The sage is not sick
Because he is sick of sickness.
Thus he is not sick.

Thus the sage :
Knows himself but not display himself,
Loves himself but does not exalt himself.
Therefore he leaves that and chooses this.

Thus the sage :
Acts, but is not concerned with the results.
Accomplishes his tasks, but does not dwell on them.
He does not desire to display his virtue.

Thus the sage says :
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